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WOMAN'S WORK FOR WOMAN.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES

OF THE PRESBYTERIAN CHURCH.

VOLUME X.

MISSION HOUSE, 156 FIFTH AVENUE,

NEW YORK.

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WOMAN'S WORK FOR WOMAN.

VOL. X. DECEMBER, 1895. NO. 12.

THE death of the venerable Dr. Van Dyck, at Beirût, on November 17, is announced by cable. He went to Syria fifty-five years ago and his name has been one of the most influential in that country. The Arabic Bible is his monument.

THE death of Mrs. L. D. Hopkins, which occurred at St. Louis, November 13, removes a young wife and mother from her family and a most intelligent and ardent co-worker from our missionary ranks. She was President of the Board of the Southwest for two years, but her home having been transferred to Sedalia, Mo., she resigned her office in April, 1894. In July following she wrote her last bright "Notes to the Auxiliaries," after four years of able service on the Editorial Committee for this magazine. As characteristic of her, the words come to mind:

"Give love, give tears, and give thyself;
The more we give
The more we live"

NOVEMBER 8–15 was marked by a series of special Foreign Missionary services conducted in New York City, under the auspices of Presbytery. The opening meeting, held in the beautiful chapel of the new Presbyterian Building, was followed by sermons from the pastors on Sunday, by monthly concerts, district prayer-meetings, and by a culminating Central Meeting which filled Carnegie Hall, was presided over by ex-President Harrison and addressed by ex-Secretary John W. Foster and Dr. Francis E. Clark. The design of this effort was rather a manifestation of pronounced faith in missions on the part of the churches, than to assist the Treasury, and collections were not called for. Fruit may be expected to ripen all winter.

THE primary object of the daily fifteen-minutes' prayer-meeting in which we of the Foreign Mission Rooms all gather, as we can, is to gain needful pause and spiritual girding for ourselves, but our missionary friends may depend on constant remembrance at 12:45.

OWING to mismanagement of the elevator in the apartment-house where he lives, Dr. Gillespie met with a painful accident, November 10; but thanks to a kind Providence, though precipitated eight feet, no bones were broken and, except for severe bruises and nervous shock, he has made a wonderful escape.

WHILE the situation in Turkey arrests the attention of all thinking people, it calls upon Christians to betake themselves to prayer. About one hundred American missionaries in the provinces of Asia Minor are in danger, thousands of Christians are in peril of their lives, thousands have already perished, others are suffering and starving, missionary institutions of seventy-five years' growth are threatened with overthrow, and cruelty, disorder and suspense fill the land. The problems which present themselves are enough to daunt the strongest. Shall the fighting men of Asia Minor, perhaps the whole Turkish Empire, be drawn into actual conflict with European armies? Can this state of uncertainty continue? Is the long discussed Eastern Question about to be settled now?

So, while European war-ships are marshalling upon the Bosphorus and Ambassadors of the Great Powers are dictating to the Porte, may a tide of prayer rise to the throne of the King of kings. Let us ask God to make bare His arm, to bring forth righteousness as the light and judgment as the noonday. Our faith expects that through their sufferings many of this Armenian people, which has been unfaithful to its Christian inheritance, will be brought back to true allegiance, and that God's commandments will be more fully revealed to the Turks, from whom their religious teaching itself has half concealed Him.

HARPOOT, in Eastern Turkey, where seven out of twelve mission buildings belonging to our Congregational brethren have been burned and looted, has been one of the best mission Stations on the face of the earth. Its

missionaries number fourteen ; they have a college with more than five hundred students in all departments.

THERE are more than twelve thousand evangelical Christians in the Turkish Empire, north of Syria. The last year has been marked by revivals in many places and, to a degree never known before, Gregorian churches have been thrown open to missionaries, and non-Protestants have come into close and friendly relations with them.

ANOTHER dwelling-house is going up at Efulen, Africa ; twenty-one men at work upon it, September 1.

MR. KERR made a trip in July to Ebolowo'e, where the second Station in Bule land is to be. It was important in several respects: because he succeeded in taking along two Bule men as carriers, contrary to their tribe prejudice ; because he faced a crowd of forty young savages organized for highway robbery and preached righteousness to them with some effect; every day he told about the Master to men who had never heard of Him; and won the confidence of the people so far that they sent five boys back with him to go to school at Efulen. "It is worth more than a hard tramp of three weeks," writes Mr. Kerr, "to snatch five young hearts from the gates of death and start them on the path to life in Christ."

ONE year from the day that the second "Bush Band" started for Africa, Mr. Roberts was obliged to say of his impaired eyesight: "Not completely restored, but I am so thankful for it as it is."

Mr. Fraser, also noting the anniversary, says last year was "one of the best of my life." He and his companions at Efulen were all well (Sept. 14) and think they see evidence of the beginnings of spiritual life in some Bule hearts.

ANY Society or Church having good magic lantern slides, on Biblical subjects, which they are ready to part with, might well place them with our brother Godduhn for use in Africa. Address, 156 Fifth Ave., New York.

SEVEN Christian (or Disciple) ministers from the United States landed at Beirût, Sept. 29, and, without conferring with missionaries there, drove out to Schweifat, immersed seven people and ordained a young Syrian as their missionary, to labor in that village. No wonder that Dr. Henry Jessup regards this action as "somewhat startling" in this age of Christian comity. Schweifat is only six miles from Beirût, our Mission has sustained schools and services there for nearly forty years, five Protestant churches can be seen from the village. Very pertinent is Dr. Jessup's inquiry: "Are all the fields of Asia and Africa so crowded with laborers that their friends can find no other place in which to spend their funds?"

THE assassination of the Queen of Korea is a fact, confirmed by missionary letters, but no particulars are given.

THERE have been only two accessions to the Syria Mission the past year. In October, Miss Fanny M. Jessup, daughter of Dr. Samuel Jessup, arrived in Tripoli, where she lived in her childhood, and is associated with Miss LaGrange in the girls' school. Mr. Freyer has gone to Beirût as a business agent of the Board and assumed charge of the famous printing press ; there are forty employés.

To avoid awkwardness, the request is again repeated that all communications intended for the Chairman of Editorial Committee, or the Secretary for Publications of the New York Board, be addressed *Miss Parsons* without other name or initials. But will those writing to the editor of this magazine please address *Editor of Woman's Work for Woman*, or, *Miss Ellen C. Parsons*.

DR. AND MRS. FARNHAM of Shanghai are very much afflicted in the death of their eldest daughter, Mrs. W. S. Emens, which occurred at Chefoo since their arrival in this country. Mrs. Emens was never an appointed missionary herself, but, living in China and well versed in the Chinese tongue, she was in a position to be very useful among the people.

A WEALTHY Chinese gentleman in Ichowfu district, Shantung, whose wife had been treated by Dr. Anna Larsen, celebrated her recovery by theatrical exhibitions for nine days.

FIVE leaders in the Ku-cheng massacre have been put to death by Chinese authorities, in the presence of English and American consuls.

MISS HESSER'S pupils had her photograph enlarged, at their own expense, and placed in the chapel of Kanazawa School.

OUR MISSIONARIES IN SYRIA,

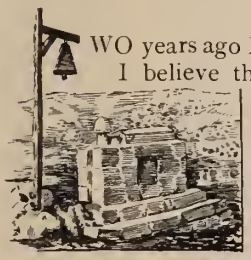
AND POST OFFICE ADDRESSES.

All letters should be sent to "American Mission," *via* London and Brindisi.

Miss Alice Barber,	Beirût.	Mrs. Wm. Bird,	Abeih *via* Beirût.	Mrs. Ira Harris,	Tripoli.
Mrs. W. W. Eddy,	"	Miss Emily G. Bird,	" " "	Miss Fanny M. Jessup,	"
Dr. Mary Pierson Eddy,	"	Miss Charlotte Brown,	Sidon.	Miss Harriet N. La Grange,	"
Mrs. H. H. Jessup,	"	Mrs. Geo. C. Doolittle,	"	Mrs. F. W. March,	"
Mrs. Samuel Jessup,	"	Mrs. Wm. K. Eddy,	"	Mrs. Wm. S. Nelson,	"
Miss Ellen M. Law,	"	Mrs. Mary P. Ford,	"	Mrs. F. E Hoskins,	Zahleh.
Miss Emilia Thomson,	"	Miss M. Louise Law,	"	Mrs. Wm. Jessup,	"

In this country: Mrs. Gerald F. Dale, Jr., Upper Montclair, N. J.

SUPERSTITION IN SYRIA.



TWO years ago I asked the man whom I believe the best of the Syrian evangelists to give me his summary of the results of missions in his country. He did so and among the very first he noted their effect in freeing the people from absurd superstitions. Superstition is simply believing a lie. In trying to love our Syrian neighbor as ourselves, it is impossible not to be deeply moved by seeing the extent to which their conduct and happiness are governed by the lies which they believe. A large part of their current medical practice rests on superstition. The missionary residence in Sidon stands in the most benighted quarter, among the Metawaly, and the gate is near a junction of streets. On the ground in the middle of the street at the cross-roads you will often see, on an evening after traffic has ceased, a little flickering light, and this is what it means. When a case of malarial fever proves obstinate, some woman of the family takes an empty dish in her hand and, calling at the homes of seven Marys in succession (if she can find so many), begs each one of them to put a little flour into her dish. This she molds into a small dough-saucer, shaped like the open, earthen oil-lamps so familiar to Bible students. This dough-lamp she then supplies with oil and wick and, after lighting, places on the ground at the cross-roads. She then goes home trusting to her belief that any person who may pick it up, or any hungry street-dog that may eat it, will succeed to the disease of her invalid, who will accordingly recover.

The social and industrial life of the people in Syria is also largely bound up with superstition. Jedeideh, where the Sidon missionary ladies have their summer home, has become so far enlightened that the villagers tell with relish of the predicaments into which their superstitions used to bring them. It is bad luck to a traveler setting out upon a journey, to be asked on the road, by a woman carrying an empty water-jar, where he is going. So these people often refer to such instances as that of a poor young man of their village, who was thus accosted as he set out upon a long and important business trip, after weeks of preparation, his mule loaded with the merchandise he was to peddle in a distant region. Frightened by belief in the traditional ill-omen, he turned back home to start again another day. But a second time and a third this experience was repeated, until his mother grew impatient over the detention and exclaimed, as he set out the fourth time, "May you never come back again!" And so it was, for he continued his journey that day, despite a similar warning, and was put upon by robbers and killed, and he was his mother's only son.

It is not strange that the weeds of superstition grow most rank in the garden of religion, and it is with these that we are most concerned. The great bulk of them are grouped about their holy men of former times. Syria is studded with shrines from end to end. They are usually upon the most commanding hill-tops, and without doubt are sometimes veritable relics of sites of Scriptural interest. Custody of them is distributed among the prevailing sects, but there is a widespread veneration in each sect for the shrines of every other sect, and it is customary, when one has paid his vows and visits to the holy places of his own sect without gaining some definite desire, to turn with his prayers and offerings to some famous shrine belonging to another sect. Sickly children are taken by Moslem parents for miraculous healing to "Christian" shrines, and *vice versa*. A few of these places have acquired widespread reputation and, by drawing from all over the country disappointed and expectant hearts with their votive offerings, have become immensely rich. Moslems and Druzes sometimes have their sickly infants baptized in Christian churches by the priest,

A HOLY MAN'S TOMB, TRIPOLI, SYRIA.

in the hope that, if the intercession of their own saints should prove unavailing, that of some Christian saint may possibly supply the lack. Guardians of these shrines, in the spirit of Demetrius of Ephesus, multiply and circulate reports of the miraculous influences which emanate from the sacred spot, and the student of the miracles of Jesus is struck with the contrast when he sees how many of the former are absurdly grotesque and how many more fiendishly malicious.

One of the curious superstitions is that the corpse of a saintly person is in danger of ascending to the sky on its way to burial; hence, admiring pallbearers feel called upon to go through feigned efforts to detain the corpse from flying. They will rush forward on the path, as if dragged by its lifting power, and raise the coffin high above their heads, then bring it down and pretend to pull back with all their might. One designing person among the bearers is enough to give all the others the impression that the corpse is really drawing. The banners of dead saints which are always carried in religious processions are sometimes invested with the same mysterious power. But it is interesting to see how this superstition is fast breaking down. Among the ruins of the once splendid capital, Cæsarea Philippi, stands the modern village of Banias. Uncivilized, unhealthy and unattractive, it is an important station on one of the great thoroughfares of the country. The old sheikh of this Moslem village died two years ago at the reputed age of about one hundred. I remember finding him one day seated, like Abraham of old at Mamre, under his special oak tree, a famous spreading canopy under which was the elevated embankment that formed his out-of-doors reception-room. By common consent, such sheikhs act as arbitrators, or non-commissioned "judges" of the patriarchal type, for the whole community, and their reception-room is really a perpetual law-court. This old sheikh, Ismail (Ishmael) Arḳawiyyeh, was very famous and, particularly, for his princely hospitality. The community had surrendered to him the use of extensive lands and olive orchards, belonging chiefly to their sacred shrines, to enable him to keep open house for travelers. Thus his house had become a most remarkable place, where, night and day the year round, motley groups of guests with their animals and loads were taken care of. *Every* comer was welcomed and allowed to stay as long as he chose, and he and his animals were fed and waited upon without cost. I have been told that the daily average of guests who stayed over night was about twenty-five—and all to be accommodated in two or three small rooms. The filthiest beggar and the proudest aristocrat were often there together (though naturally treated differently). Gentle reader, do not ask about the bedding at such a place! When a governor-general makes a tour this is one of his stopping-places, and at such a time the old sheikh might find he had as many as one hundred and fifty horses and their riders to feed and lodge for perhaps several days, distributing them among the houses of the

town and sending around the provisions. This promiscuous hospitality is rendered necessary by the lack of inns or boarding-houses and by the general poverty of the people. It is also a religious duty that will be divinely rewarded, especially in answer to the prayers of the many who reap its benefits.

Now, at the recent funeral of this old sheikh, the usual flying or ascending pantomime was gone through with, and when, as is the custom, the grandees of the surrounding country sat together in the midst of a crowd condoling with the bereaved (male) members of the family, some ventured to adduce, as proof of the extraordinary virtues of the deceased, the great difficulty which the bearers experienced in keeping hold of the remains on the way to the grave. Once, such remarks would have elicited a strong chorus of assent from the gathered company, but on this occasion the Bedawi prince of the Arabs of Bashan, a young and gifted ruler, silenced the speakers with a stern rebuke, saying that in this enlightened age they should be ashamed of themselves for perpetuating such nonsense, and especially as there were Christians in the company who would deride them for their silly superstitions.

The same rebuke, for the same reason, was administered a year ago by leading Moslems in Sidon, at a great funeral of one of their own principal men. Verily

> "The morning light is breaking,
> The darkness disappears."

Geo. A. Ford.

PATIENTS AND MISCELLANEOUS PEOPLE.

WHEN I am visiting a district abounding in villages I hold a clinic one day and the alternate day I visit a village, so, during a stay of two or three weeks, nine to fourteen villages may have been visited.

One day we stopped at Cæsarea Philippi for lunch. The sister of the sheikh of the village and a group of women came quite a distance from their home to the famous cave, near which we lunched, to call upon me. One of the group was the family slave, Kheyzeran. They led her by the hand and brought her sightless to me. Two ignorant men had operated on the right eye, which was in consequence totally destroyed.

I tried to explain that a cataract operation would hardly succeed if done while a party was camping for a midday meal, and promised to call at the house. Two weeks later I examined the left eye and promised to operate upon my return, the next trip. That part of the country was not safe when I returned last month, so I chose another village and Kheyzeran was sent to me. I hired a room for her for three weeks in the home of the elder there, close by the church, and the mother of the preacher's wife gave her the tenderest care. It was pitiful to see her faith and her submission to every measure proposed.

As she had but the one eye, I took special precaution after operation. Three days and nights she lay motionless that healing might not be retarded. At the close of the third day, Dr. Ford dismounted in the churchyard just as the bandages were to be removed. He came in with me and returned thanks for the happy results obtained. That evening we had a congregation of over two hundred, and Dr. Ford and the Syrian pastor spoke to those gathered of Christ, the Great Physician, and His power to save.

I left my patient in care of the preacher's wife, who writes that Kheyzeran remained three weeks in that darkened room and came out seeing. The first object that met her gaze was the beautiful Khiyam church. "What is that edifice? and for what purpose is so large a building?" The village assembled, and in the quaint language of the letter-writer: "Even red she says is red, and yellow, yellow. In her village since her return, the people who have long known her to be totally blind bring various objects and hold them up before her and ask her to describe them. Their wonder is only exceeded by Kheyzeran's joy and gratitude."

Many curious experiences are to be had in journeying through the country. Going over the mountains in the *coupé* of the French *diligence* a few weeks ago a bright, intelligent woman was my companion. Learning from the guard that I was a physician, she proceeded to extract all the information possible on subjects ranging from the probabilities of a cholera invasion to the whooping cough of her neighbor's child! She finally allowed me to read, but I looked up after a few minutes to find her engaged in combing her hair with my comb, the little hand glass being on the window sill in front of her. She had beguiled the time in examining the contents of my dressing-case!

The next day we were resting at the close of a wearisome horseback ride. The servant brought in the hand-basin, which had already been used by a fellow traveler, and, remarking that water was scarce asked if it were necessary to change the water!

In one place last week, a woman rushed out and begged that we would stop long enough for the women of the village to gather and look at us. In another village a woman complained that she had been eight times to my house and I was so busy always with the poor and sick that she had not seen the color of my skin. Another patient, relieved of her suffering, fell down in the courtyard on her knees and prayed the Lord that she might "die in my lifetime."

I never knew that this part of Syria contained so many lepers. I saw three on my last tour, and four patients in last stages of cancer. One that Miss Brown and I visited, with whom I held a conversation of nearly two hours about a future life and the preparation needful for it, died a few days ago. We can but hope that her glad acquiescence ripened into saving faith as death drew nearer.

Mary Pierson Eddy.

A GLIMPSE OF ONE HAREM.

[The writer's name is withheld for prudential reasons.—EDITOR.]

GOING out one morning to visit one of the last outposts of civilization, a large town containing a garrison, we met a man riding ahead and behind him a muleteer leading a horse, on which were seated two Moslem women closely veiled—one very large and stout, the other very small. The horseman said they were on their way to see me, so I told them to await my return in the afternoon.

I had a very interesting conversation with the first woman, in the course of which she said: "Oh, I must bring in my little *dhurra* or she will be angry." Whereupon, her husband's latest acquisition was also ushered in. "I am wealthy," she said, "and I pay my husband so much not to send me home, even though I am not well and strong. He has had five others in the house, one after the other, and this one is the sixth," pointing to a little girl just about eight, who had discovered a doll on the table and was dancing it up and down with marks of glee on her countenance. The elder woman continued: "She is but a child. I sew her clothes and try to teach her——"

Just then her own son, a boy of nearly the same age as the *dhurra*, or child-wife, came in. Can you imagine what life in such a household must mean?

SUMMER OCCUPATIONS ON THE SIDE OF MOUNT HERMON.

NOT my own occupations, but those of my Syrian neighbors in the mountain village of Shiba'a, where I spent six weeks of my vacation this summer, quite isolated most of the time from my countrymen and surrounded by Arabic-speaking Moslems and Christians, for many of whom I came to have a real affection.

Hard driven those poor mountain women are, to compass all the duties of their lot. Shiba'a is in an elevated valley nearly 4,000 feet above sea-level, the highest village on Mount Hermon: that means snow and frost in winter time while we in Sidon are eating oranges, albeit shivering from the dampness of the rainy season and the cold air of snow-covered Hermon and Lebanon. Like the busy ant, the women must provide for the future and so, all summer and autumn, they are going up to the mountain tops above their village to seek fire-wood and, after a laborious climb and scramble, down they come again with the free, easy stride of the mountaineer, a heavy load of dry branches, twigs and roots balanced on their heads. Many such trips must be made before the supply is enough to last all winter.

Shiba'a is noted for its fountains of ice-cold water, but as the principal spring is at the foot of the valley while most of the houses are built high up on the slope, it is no light task to keep the household supplied with water. A few donkeys are employed, but as a rule it is the business of the women and girls to bring the water up on their heads in jars which vary in size according to the strength of their owners. Jars such as I can barely lift from the floor, they, with comparative ease, carry up that long, steep ascent, beautifully balanced on their heads.

Sometimes in coming up the road, I used to notice a broad-tailed Syrian sheep going down to the fountain to be washed or coming up dripping and tired, obliged to rest

every now and then under its load of fat. For another occupation of the women and girls in nearly every house is that of fattening one of these sheep. The poor creature is made to eat, whether or no, and the prepared food of leaves and grain is forced down its often unwilling throat, as the cracked and roughened and sadly unfeminine hand which I have often seen, gives evidence. At the proper time, the sheep is "sacrificed," as they say in Arabic, and then there is a great household stir of chopping, cooking and salting down. The fat is the Syrian substitute for lard and butter.

GIRL OF MAHARDEH CARRYING WATER JAR.
"The common round, the daily task."

Up and down the Shiba'a valley wherever water from the upper fountain reaches, are luxuriant little vegetable gardens, planted without much regard to order but resulting in a fair yield of produce; and on the slopes above are vineyards of black and white grapes, where the watch must be kept at night to ward off bears, porcupines, jackals and other intruders. That duty, however, devolves upon the men, while to the women belongs gathering tomatoes, egg-plant, cucumbers, and, judging by the many invitations my girl and I received to go to the *wady* (valley), that occupation is not considered very onerous.

The *wady* possesses not only its stream of cold water where hundreds of goats come to drink at noon, and its productive gardens, but many large English walnut trees also, and at a certain time these trees are beaten and the nuts carried home, to be spread and dried upon the flat roofs of the houses. In some years this has been an exciting time, especially when two or three owners of one tree (for not all trees are held in severalty) quarrel over their respective shares. As we walked along under the trees in the early morning of the "Feast of Walnuts" carefully dodging the falling nuts, we were invited by one party after another to "come and crack." If we did not accept, we at least came and *took*, and Melikie's big "bandana" became heavier and heavier as we passed along. I do not know that it has ever been ascertained how many fresh English walnuts one can eat with impunity, but to judge by the blackened hands and stained lips, all Shiba'a believed there was no harm in them!

Another task for the women comes in August and September. It is washing and drying their wheat which will be crushed and used in the preparation of various Arab dishes. The wheat is first washed and then spread on the flat earthen roofs, either upon black goats' hair rugs or upon straw mats, or else upon a smooth surface specially prepared. This is done by rubbing on wet clay and smoothing it with large pebbles from the brook, a laborious process in which several women and girls usually join. Looking down upon some of them at their work (for my home was high up toward the top of the village,) where the big caldron of steaming wheat stood in the middle of a little square, I was much pleased to see a *man* helping in the ladling out of the wheat into pans and baskets, in which it was transferred to the neighboring roof. On some of the surrounding roofs, also, men and boys were aiding

the women. One day a little shower out of season made a great commotion on all the housetops. There was a loud calling and shouting, running to and fro, sweeping and scraping up of the still damp wheat and hurried covering of it with mats, rugs and even comforters from the beds below. The summer shower passed and when the sun shone out it looked down upon the roofs again covered with the "golden grain."

Do you wonder that with all the family drinking water and most of that for washing to be fetched from the valley below, together with a large share of the vegetables; with the fattening sheep to be fed three or four times a day; winterstores to be gotten in, and all the other household cares which usually fall to a woman's lot in Syria; the Shiba'a women were generally too busy to visit much, and that, not having been trained otherwise, they considered the washing of a child's face a matter of secondary importance? I did have visitors, though, and not only our more intelligent and better dressed Protestant women came to our meetings, but also a number of Greeks and Moslems, *some* of them eager to hear God's Word, and *all* interested in listening to the little organ and the singing.

FATTENING A SHEEP IN LEBANON.

Think of our Moslem sisters in that ignorant, out-of-the-way village. Seven days in the week, week in and week out, working, toiling, plodding, doing their share to keep the wolf away from the door and bring what they consider comfort to their humble homes; with hardly a thought of the hereafter, each day like every other day, no blessed Sunday peace, no change of thought or occupation, too ignorant to know or care that they are ignorant! To you and me Sunday means so much, around it cling so many hallowed memories; to them it is nothing.

Charlotte H. Brown.

AN HOUR IN THE CHURCH OF THE HOLY SEPULCHRE.

We had strolled in to rest a few moments on our way home to the hotel, and after walking around the dark corridor leading to Saint Helena's chapel we sat down on a bench at the entrance to the Greek nave and opposite the Sepulchre itself. There are always people coming and going, and I found myself watching these with curious eyes.

Here were some Russian women, evidently on their way home after a day's work, coming for a few moments of rest and prayer. How devoutly they kneeled as they slowly and reverently signed the cross and kissed the ground, before entering the Sepulchre and when they came out. It was no fancy that their faces wore a changed and softened expression. I was still following

them in thought when there came a rude interruption in the arrival of three Russian nuns, all in black, but the grace of the Sisterhood garb entirely taken away by the severity of a skull cap of velvet, worn like a mitre. The workwomen's genuflections breathed devotion in every turn, but what a gymnastic mockery was performed by these nuns! The sign of the cross was mechanical and Pharisaic, the kneeling and kissing as commonplace as a handshake, and as the three came out of what they believed was the tomb of their Lord, they whispered and smiled as they rushed off to perform the same mummery at another shrine.

Then walked in a poor old man, infirm and ragged. Reverently he took his stand in front of the Sepulchre, with bowed head and folded arms. His back was toward us, and he stood apparently motionless for a quarter of an hour. Then I noticed that the flagstone in front of him was wet with the tears that were dropping fast, and I could see the convulsive movements of the muscles of his neck, but no sound escaped him.

In the meantime another had entered, a shabby-genteel man—one with whom the world has gone very hard, but who clings to his respectability. Of course he wore Frank clothes. These signs scarcely ever show, except in men who wear the Western dress. I never would have associated his face with the idea of religious thought, yet every attitude and movement seemed genuine and true, and, as he came out of the Sepulchre, he knelt long at one side and seemed engaged in earnest prayer.

Following him came a woman with a baby and a boy of eleven. The baby was lifted to kiss the upper sill of the door, and I was especially interested in seeing the devoutness of the boy. He afterward came and sat near us, and I am sure that the influences of that hour and place tempered his actions in the outside life.

Ever since our entrance I had been watching a young Abyssinian woman. She sat far away in a closed doorway, one of many which lead into the inner mysteries of the building behind the Sepulchre. She did not once raise her eyes from a book she was reading unostentatiously in a corner, secluded from passers-by. I often think of the attractive copper-colored face and the dark blue draperies of its owner, framed in the old doorway in the quiet corner.

All this time the old man stood in front of the Sepulchre, overcome by his strong grief, so real because so silent. It seemed almost a sacrilege to watch him and we left him there. Three weeks later, as I passed through the building, this same old man was walking round and round the Sepulchre. Is it not of God's wisdom that He has left us so uncertain as to the exact spot where our Lord was laid? Were we sure, would not we also approach it with awe and reverence and tender love? And might not we also be led into excess of outward devotion? Let us not therefore cast a stone of criticism at those who believe the tomb in the Church of the Holy Sepulchre is genuine. May its frequenters learn truly that God is a Spirit, and pray that Spirit to be the controller of their daily lives!

It seems natural here to refer to "the green hill outside the city wall." Beside it is a garden containing a new and unfinished tomb. There is a natural aperture in the rock where Peter might have stooped down and looked in. The "green hill" must ever remain unmolested, as it is a Moslem burying-ground. Protestants have bought the "garden and tomb," but may the uncertainty about its history forever protect it from anything more than an enclosing wall. Here or there, it matters little—"Lo I am with you alway."

(Mrs. Gerald F., Jr.) *Mary Bliss Dale.*

HONORS FOR BOY BABIES IN SYRIA.

[From a letter to Christian Endeavorers in Los Angeles.]

IN this country there are no congratulations, no rejoicings over the little girls; but firing of guns, food and presents welcome the birth of a son. So when our little boy arrived at his grandfather's house in Beirût, one beautiful Sabbath morning, he was greeted by the church bell and many prayers were offered for him that day. In a few hours lovely flowers began to come in. On one bouquet was written, "May he be blessed;" on another, "May he be a permanent child of peace in your home!" From that day forward it required one person always to be in readiness to receive callers, letters, telegrams, etc.

Baby's father was away on a missionary tour and he received the message as he was about to enter the Hums church to preach on

"the value of a soul." At the end of the service he was told that the people expected a donation from him in honor of the arrival of his son. For the same reason the servants expected to be "treated" to special food, but, as it had not been done for the daughters who preceded him, we did not give it for the boy.

After we came back to our Zahleh home, it seemed as if not only all our friends and acquaintances, but every one whom we had ever seen in the vicinity, came to call. There is a set form of congratulation. Any request now made is "for the sake of Harold's eyes."

We read in the Bible how Jeroboam told his wife when she went to the prophet to take "ten loaves and cracknels and a cruse of honey." That custom of not going empty-handed still holds sway, especially at the birth of a boy. Do you imagine presents of silver cups, jackets or silver spoons? Our son has received one lamb, four pigeons, a goose, six chickens, pails of *leben* (curdled milk), baskets of grapes, baskets of eggs, a loaf of sugar, two silver napkin rings—"one for Harold and one for his bride"—and two pails of blackberries: all because he is a boy. None of these presents were handed to us or mentioned by the donors, but one is expected to return more than their value in the same quiet manner.

A sheikh of the Turcomans—wandering Arabs—whom Mr. Hoskins once visited among the mountains and in whose tent he showed the magic lantern, came to make a special visit bringing cream and *leben*. He was much pleased with many of our ways but would not sit in a room, wishing at all times to be in the open air.

One day fifteen women came at once. You should have heard their conversation. "This is a boy, he must not be allowed to cry"—"not to be fed by rule"—"do not praise him before people"—"when you take him out cover his face." The other day our neighbor called up from below, "Why is the boy crying? Are there so few of you to take care of him?"

Every person who has entered the house has had a glass of sherbet, made from rose-water or sour grape juice. After drinking it they express many good wishes. One of the commonest is "May he be kept in safety"—to which we reply "May your life be preserved." People in mourning have removed their black clothing in order to come and congratulate us. One of our teachers said to me, "When Clara (our second daughter) arrived I struck my head with both my hands; this time I raised both hands in praise to God."

We appreciated the sharing of our joy by Moslems, Christians, rich and poor, and prayerfully tried to make use of the opportunity afforded to assure them all that the value of the boy was not above that of his sisters. But in many cases I fear that it made no impression. They are impressed at our surrender of our child to God, without charms to protect him from the "evil eye." Over and over again I have told them about our simple baptismal service, of our ideas as to training our children and our duties as parents. We sow the seed and God will give the increase.

(*Mrs. F. E.*) *Harriette M. Eddy Hoskins.*

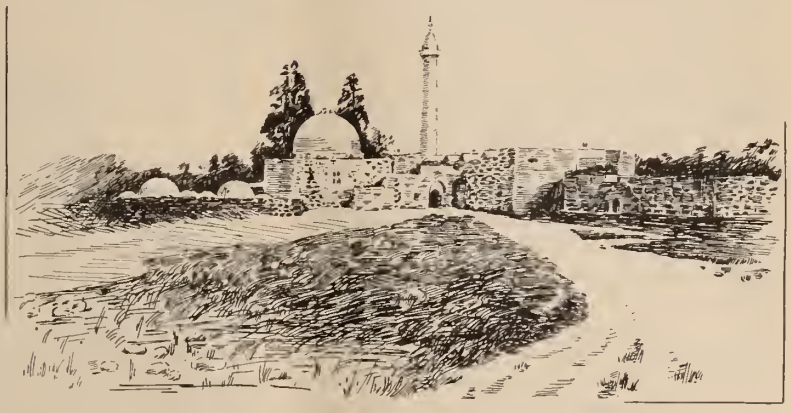
Mrs. Harris also writes: I went to talk with a little boy in the Hospital whose grandmother, a Moslem, was caring for him. I asked if he had brothers and sisters. "No sisters, thank God, but he has a brother, praised be the Lord!" the grandmother replied.

A MOSQUE IN NORTH SYRIA.

On the afternoon of a glorious May day we reached Jebeleh, (Gabala of ancient geographers). It is eighteen miles south of Latakiah, and must have been an important place, judging from the ruins, during the early Greek and Roman occupation. In the time of the Greek emperors it was the residence of the bishop, and here Severian, one of the conspirators against his brother bishop, Chrysostom, lived for a time.

We drove our tent pegs in what was once an ancient cemetery. A few days previous, the graves had been leveled to satisfy the caprice of a Turkish official and the ground was strewn with fragments of iridescent glass, tear bottles and glass ornaments which had been buried with the dead. Within fifty feet, overlooking the tent, stood the ruins of a large Roman theatre. Much of its massive walls had been removed and used in the building of a mosque one hundred yards to the west. This mosque is a splendid specimen of a Mohammedan place of worship. It is dedicated to and contains the tomb of Sultan Ibrahim, a famous Moslem saint. It is said that this man came from

Persia, possessed of vast treasure, which was invested in a large tract of land and made *vakoof* to this mosque—*i.e.*, the income to belong to this mosque forever. There seems to have been a long deed of gift, one of the conditions being: "The flesh of five sheep must be made daily into soup, into which sixty pounds of rice has been cooked, and this to be given to the poor at the regular noonday prayer." This attracts an army of "holy men" and poor folk.



THE MOSQUE AT JEBELEH. (From photograph.)

We left our shoes at the door, and, guided by a venerable *imam*, crossed over to the tomb of the saint, which is placed in a room about thirty feet square. The walls were covered with a rich, dark green velvet, and against them hung a number of flags and banners, on which passages from the Koran are inscribed in letters of gold. These are used on holy days and also carried in advance of a burial procession. The floor was covered with rugs of rich and elaborate designs, "worth their weight in gold." The tomb, a long catafalque, was covered with green velvet, and at each corner a small golden ball is placed for visitors to kiss and thus receive merit from the saint. We saw a man kissing these balls in succession and uttering prayers. We were then taken to see the tomb of the Grand Vizier—plain, lime-plastered, without ornamentation and covered with dust. Scattered on the top were a number of leaves from a large copy of the Koran. My companion picked up one of these leaves and read in Arabic: "For verily the Messiah, Jesus, son of Mary, is an apostle of God and his word, which he placed in Mary, and a spirit from Him." I asked our Moslem attendant: "Do you believe in the Spirit of God?"

"God forbid that I should deny the Spirit of God," he replied.

"Do you believe that Jesus was the Son of God?"

"I believe that he was an apostle of God."

We did not press him further, for we knew that he would persist in his denial of the Sonship of Christ. I have conversed with hundreds of Moslems on this subject, and they all say if I could convince them that Christ was the Son of God they would become Christians, and I believe when the time comes that we are allowed to talk freely and openly to Moslems, coupling teaching of the Gospel with the many references to "Jesus," the "Spirit," the "Scriptures" in their sacred book, there will be thousands of them who will believe on Jesus as the Saviour of the World.

Ira D. Harris.

TESTIMONY TO THE SIDON GIRLS.

[Received after "Letters" were in type.—ED.]

DEAR READERS OF WOMAN'S WORK:

How often have I wished to share with home friends the pleasure that I have experienced in a return to Syria after ten years' absence! This pleasure has been, of course, greatly enhanced by reminiscences of the past (with which I cannot but contrast the present), and on account of my personal acquaintance with individuals whom I have met again with joy.

I am sure there are many Christians in America who have long prayed for Syria, and they watch the monthly reports for evidence that their prayers are being answered. As it has been often said, there are many and important results of mission work that cannot be tabulated, and it has been a wonder and joy to me to see the extent to which Gospel light and truth have been disseminated in this land, principally as a result of the mission schools, in which Bible instruction is very prominent. There

are American friends, also, who have given of their means for the support of Sidon Seminary, and a few words of testimony regarding it, from an eye-witness, may not be unwelcome.

During Easter vacation, and later, I spent three weeks in a bigoted Catholic town near Sidon, where is a noted shrine of the Virgin Mary. Many pilgrimages are made to this shrine in fulfilment of vows, and miracles of healing are declared to have been wrought. My companions and helpers were, successively, a graduate and valued teacher of the seminary and two former pupils. Their zeal and patience in teaching the women and girls, as a voluntary service, was most gratifying, and led me to feel more than ever the value of this seminary. And I can give its friends still more emphatic testimony for their encouragement, now that I have had the privilege of spending four and a half months in Jedeideh.

The Bible woman or "Preacheress," as she is called, was for seven years in charge of the girls' schools, which are universally acknowledged to have been a great blessing to the town for these many years. She was a Sidon pupil, as were also the two teachers who succeed her. She has a large place in the esteem and affection of the people, and, in her visitations from house to house, seems to find a welcome everywhere and glad listeners to the Bible passages which she reads and explains, and to the prayers which she offers, with their hearty consent. These people are not "Evangelicals," but usually of the Greek Church. I have heard repeated testimonies like these: "I was blind and knew nothing of religion, now it seems as if my eyes had been opened and I do understand something of the Bible." "I feel as if I had been born into a new life since the teacher has been reading to us." "She has done us a *great deal* of good."

By repeated invitations she has gathered the women for a weekly meeting, where, during the summer, there were from fifty to eighty present, the majority of them nominally Greeks, who are not accustomed to attend the mission church. A second weekly meeting was very precious to me, where the church members assembled by themselves for mutual edification.

While at Jedeideh, we were visited by at least ten other teachers than those mentioned (besides present and former pupils), and these are but a small fraction of those who, having been taught at Sidon, have done good service for Christ as teachers, preachers' wives and Bible women, in our own and other American and English missions.

The members of Sidon Station are all very busy, as the two boarding schools are entering on a new year. We hope it will be one of unusual progress and spiritual blessing, "Until the Spirit be poured upon *us* from on high, and the wilderness be a fruitful field." This is what we need, what we long for. For this, dear friends, we ask you to pray with renewed earnestness and faith, as we would also do.

Mary P. Ford.

MAPS of Syria appeared in WOMAN'S WORK as follows: Outline (small), Dec., '94; Tripoli field, South, Jan., '93; Outline (small), Dec., '92; Tripoli, North section, Dec., '91; Beirût and Sidon section, Dec., '90.

AN Industrial Training School for boys in connection with Sidon Academy is now promised. It will be an evangelistic arm.

AGAIN Dr. Chamberlain has been to the "Feira," Brazil. A young tailor on his dying bed refused to confess to the priest, saying he had confessed to Jesus. The priest forbade the use of the church for funeral rites, but the tailor's friends forced an entrance and tolled the bell. The priest hurried to the scene and commanded them to cease tolling, but they put him out of the church. He complained to the civil authorities, who told him it was his own fight. He sent a telegram to the highest ecclesiastical authority, but he was absent in Rome. So "the bells kept tolling all day long. Every knell drove a nail." Our missionary thinks "the iron is hot," and would like to "strike" by settling at the Feira at once. The obstacle is, no house to live in.

THE *Church Missionary Gleaner* (London), says that "strenuous efforts will have to be made" to avert a danger pointed out by a Uganda missionary. His forcible words are of importance to us in relation to our own Africa mission:

"The sole idea of the Christians is read, read, from morn till eve. We are training every young man for a teacher or pastor. Now all cannot be pastors. What are the others to do? We have taken them away from their former occupations of war and raiding, and what are we going to give them instead to occupy their time? It is grievous to see an able-bodied young fellow, living a Christian life, come begging for a cloth. Why does he beg? He knows not how to work."

BIOGRAPHICAL.

MRS. SARAH LANMAN HUNTINGTON SMITH.

"No visions of angels are given me, but a settled quietness of mind. I believe all that is written in the Word of God, and upon the strength of this faith I am going into eternity."—From the *Memoir*, p. 350.

MRS. SARAH L. H. SMITH.
(From a steel engraving.)

MRS. SARAH L. SMITH was a born missionary. Well on toward a century ago, when missionaries were so rare as almost to seem mythical, when gifts for missions were mills in place of dollars to-day, when news from the field crept by sail; Miss Huntington came into full fruition of the high privilege of early culture and affluence. Born and reared at Norwich, Conn., of Puritan ancestry, her instinctive passion for doing good found a genial sphere among a remnant of Mohegans who had a settlement near her home. The gap between their rudeness and her refinement was immense, but did not deter her from giving herself to instructing and improving them, and so earnest and intrepid was she in promoting their interests that she corresponded about them with members of the Cabinet at Washington, and, young woman though she was, her letters deeply impressed these heads of government and brought thousands of dollars for the Indians.

She was not destined, however, for this toil among a little remnant of a vanishing race. Such precious material was to be availed of on a broader area. Rev. Eli Smith, just returned from those researches on the borders of Persia and Turkey which brought the Nestorians to the notice of the churches, met Miss Huntington and won her from her little missionary patch in Connecticut to join him in labor among the Arabic-speaking people of Syria.

In the Fall of 1833, they sailed on a Yankee brig for Malta on the way to Beirût. Under the absurd health laws of the small island, the brig, after fifty-four days at sea, was quarantined for a week, and the writer, a boy of eleven, then had his first glimpse of Mrs. Smith's sunny and loving face. He had gone out to convey to the pent-up passengers on the brig fresh bread, meats and fruits, for a change after their long diet of ship biscuit and salted meats. Canned milk and other modern sea voyage comforts were then in the same future as steam navigation, railroads, telegraphs and electric lights.

A printing press had long been waiting in Malta for safe transfer to Syria. Mr. and Mrs. Smith took it with them and thus planted the germinal seed of that agency which is now scattering leaves from the tree of life among millions of Arabic readers.

Beirût was, at this time, an insignificant place with little commerce, and its houses were without provision for warmth, and destitute of many comforts which Mrs. Smith had always enjoyed. But her zeal was undaunted. She soon set up a girls' school, and adopted a little Syrian maid and began her training for a long course of valuable service only lately closed.* Having to master Arabic, that most difficult language, and a school to teach, she had also the cares of housekeeping, no child's play, with none of the conveniences she had always commanded. None the less she hospitably entertained travelers from abroad and visitors from English ships of war, and was warmly admired by all for her cultured Christian grace.

After a few months she had acquired enough facility in the Arabic to venture the experiment of a prayer-meeting with Syrian mothers. The old heads among the missionaries, Dr. Smith with them, deemed it a premature endeavor, but she gently yet firmly persisted and she succeeded. The meeting began very small, but grew; others were es-

* See WOMAN'S WORK, July, 1894, p. 181.

tablished in time and, after prayerless centuries among the mothers and daughters of Syria, scores now meet regularly in their many praying circles.

Mrs. Smith visited Jerusalem and her journal shows with what intelligent and Christian view she regarded the scenes and places through which she passed. Monkish tradition she only pitied, but her response to every genuine association with the past of prophets, martyrs, apostles and the Lord Jesus was quick and heartfelt.

She was now a missionary full-fledged; work growing upon her, she growing with the work; a long career of rare usefulness fairly inaugurated. So it seemed to all who knew her, but not to Him whom she served.

Exposure to winter cold and damp in her schoolroom brought on a cough, and, after vainly battling with it, she embarked for Smyrna to avail herself of change of climate. She was shipwrecked on the way and reached Smyrna much weakened. The city noise distressed her and she was carried in a sedan chair to a village four miles away. She clung to life tenaciously. The struggle was hard before she could give up her ardent attachment to friends, and her love for her work. It was long before the dread of death ceased to darken her soul. This victory, however, she gained weeks before the end came. Her doctor, following the fashion of the country, allured her with hope of soon being well; but she astonished him by saying she could not recover and was happy in the prospect. Such an experience he never had before and he wonderingly told of it among his acquaintances, awakening deep interest in the gentle stranger so cheerfully dying among them.

Her thoughts were now on Beulah land. She longed to pass from the earthly Sabbath to heavenly rest, and the last Sabbath she lived looked anxiously for the messenger with the sure token, but survived till the Friday following and then, after three or four hours of passing away, suddenly woke up with a full, clear burst of song and was gone. It was the last day of September, 1836, and she was only a little past her thirty-fourth year.

The news was immediately borne to Smyrna, and every American flag there and in the harbor was put at half-mast. The next day she was buried in the Protestant cemetery of the village. The Syrian ladies of the place, all strangers to her, showed their deep respect by breaking over immemorial custom and joining the company that followed her coffin to its resting place. The beautiful service of the Church of England was read by a missionary of the London Society for the Jews, and "Unveil thy bosom, faithful tomb," was sung. A marble monument marks the spot.

Can the thought be resisted that there are spheres of service of which we know not, and that in the economy of grace it is wise and good to transfer thither such fit vessels for the Master's wider use?

Daniel H. Temple.

MISSIONARY HOUSEKEEPING.

[Concluded from p. 280, October issue.]

"I suppose you don't have cracked wheat or oatmeal for breakfast?"

"No; there are no oats, but we prepare the wheat by beating, boiling and drying it, and it is a fine substitute for cracked wheat. I think, you see, if we take the trouble we can live much as we do at home and we try to do so, as we have better health on such a regimen. There are many native dishes we learn to like, even the cheese, soup of sour milk and herbs, and various meat stews, and rice becomes a staple."

"How do you pay your bills?"

"Nearly everything goes through the cook's hands and I generally take his accounts every Saturday night. It takes some time to make the sums tally, as his arithmetic is quite elementary and he uses the abacus for additions, and wonders how I count up my columns. I pay him in silver or "white money" and he changes it into coppers or "black money," making ten cents on the dollar by the transaction, but this is by no means all his *mudakhil*, or commission, the expressive word which means the amount one *eats* on his own account out of any transaction. We know that the cooks, in our own and European families, fix a schedule among themselves and that we often pay a double price, but if we did the marketing ourselves, which would be regarded as very strange, we would have to pay even more, so we submit to this daily robbery with what grace we can.

All this talk had occupied them during their walk home, which they had lengthened by a stroll in the park, just budding into spring beauty. Mrs. Ernest exclaimed over

the fresh greenness of grass and foliage, and the crowds of women and children.

"It seems so strange to be walking about freely, with faces uncovered and not have to hurry home to let the man be at his place."

"What," asked Mrs. Perry in surprise; "do you have a man attend you on the streets?"

"Yes," replied Mrs. Ernest, "if we go to any distance, and it is one of the hardest customs to adopt. I used to feel like a prisoner with my keeper, and sometimes thought it was all nonsense. But one day I had started out with our gatekeeper, when a great man with his crowd of attendants approached our gate. We always wear thick veils in the street, and as I passed a number of young swells sauntering along, one of them coolly raised my veil, gave me a bold stare and they went on laughing. My blood tingled at the insult and I realized that for respect, as well as safety, the custom had its reason."

As they went up in the elevator Mrs. Perry was still expressing her surprise at this insolence coming from a Persian.

"Why, I have heard they were so polite and could teach the missionaries and all their constituents good manners."

"Their etiquette is very formal, but in all their politeness there is such a false ring that one soon sees how superficial it is. But I hope you are still counting your servants, Maude. This elevator-boy corresponds to our gatekeeper, for our front door is in the street wall and he shows guests in from there and turns his hand to a good many odd jobs besides. As his salary is about two dollars and a half a month, he is not a very high-priced luxury.

"I might tell you, from a housekeeper's point of view, about the visits which we receive. They take so much time and the custom of serving refreshments involves so much service. The people take so much trouble for us we feel we must be equally attentive. Our cake always disappears alarmingly when they take out their handkerchiefs and proceed to fill them 'for the children at home,' which is not regarded as rude, but very complimentary to your cooking."

"It's well to view it in that light. I'm losing my high opinion of the delicacy of Eastern politeness. But I wanted to ask, Do you ever entertain them at your table?"

"Yes. Our school boys and girls, church friends and village helpers often, and, rarely, we have had Mohammedan ladies to breakfast. I venture to say one such company with even twenty-four guests doesn't take as much thought and supervision as one of your dainty dinners with six guests, or a 'pink tea' though the quantity required might surprise you. For instance, a whole roast lamb and ten pounds of rice for one course."

"They say hospitality is a lost art. I think it still survives with you as in the days of Abraham. But there is one bugbear of American housekeeping you haven't mentioned. How do you clean house?"

"I believe it is a simpler matter there, as no carpets are tacked down, but the daily housecleaning is more care, as the dust sifts up from the earthen floor."

"What kind of brooms do you have?"

"A bundle of broom-straw tied up without a handle, and it is the most back-breaking work you can imagine to sweep with them; but when one of our ladies brought out an American long-handled broom she could get no one to use it, as they think their old ways beyond improvement. One has to use the instruments on hand, both material and human, and make the best of them, though when I am asked how much 'help' I keep, I feel like protesting against the name. I only have a cook and a nurse in the house. I won't enter upon the story of their failings; it's not very different from talk one hears at sewing societies in America."

"What are your weekly engagements? I suppose you live very quietly?"

"We don't have your clubs and societies and yet we feel busy all the time. Tuesday evening is church prayer-meeting, Wednesday evening station meeting, Thursday afternoon ladies' prayer-meeting. Sunday and Friday evenings I usually devote to the boys' prayer-meeting and amusement, as we found they were gambling in their rooms when their evenings were unoccupied. Other evenings were devoted to preparing lessons, as one needs a good deal of dictionary work to teach zoology or astronomy—an entirely new vocabulary for each study."

"You don't mean to say *you* taught school?"

"Whenever there was need of my help I was glad to do so, as my love for teaching has not diminished, and, under a special stress this last year, I spent from half-past-eight till noon at the school."

"I guess I won't say anything more about my full life. Here you have a school and boys' club, with all the duties of a pastor's wife and hotel keeper and as much 'society'

in those long visits as a fashionable woman of New York. There must be more hours in the day out there. When does your mending and sewing come in?"

"Odd minutes and off Saturdays. I had a poor woman come to do the boys' mending and sometimes had her try to sew for me, but, as I had to rip most of it out and do it over, it was not a saving of time. But there is one comfort—we don't have to keep up with the styles. 'Not one wave of trouble has rolled across my peaceful breast' on the subject of fashion in all these years. When one of the young ladies newly arrived made fun of us, we told her *she* was the one out of fashion as *we* were in the majority, so our serenity was still undisturbed."

"I'm glad I've found *one* thing for which I can envy you, and I believe every woman in America would do the same," said Mrs. Perry.

The cousins were invited to visit an aunt at her beautiful country home and Mrs. Perry announced, "I'm not going to take even a nurse for baby, as we will have a nice, informal time at Auntie's and can take care of our babies ourselves."

"Yes, with all the servants we will have on the road," said Mrs. Ernest.

"There you are, counting them again, Cousin Molly, and now, pray, whom do you mean?"

"The street-cars, the railway, the restaurants; both food and transportation will be provided for us, and that most luxuriously. These one hundred and fifty miles, which we will make so easily in a few hours, would mean five days' journey, for us, on horseback without any conductor, brakeman, sleeping-car, dining-car, porter or even peanut-boy to make it easy. Lodging in mud-hovels, one must provide both food and bedding, and a strange country and a chance of robbers necessitate often a guide and sometimes a guard, so our little caravan with a horse for each one of the party and a load-horse or two, piled high with bags and bedding, drags its slow length along at the rate of about thirty miles a day."

"You have made me realize as never before," said Mrs. Perry, "how much we have of service, not under that name, and how complicated your living is, and whenever I can I am going to boldly answer this missionary servant question, hereafter."

"I am so glad, if you are better satisfied, but to me the great hope and only compensation for the worry of having them is this, that they may get some good with us. The temptations are great. They can deceive us and are often hypocritical in pretended interest, in order to establish themselves in our confidence. It was reported once that we never hired a cook till he had changed his faith and been baptized, though, at the time, we had not a single church-member in that capacity. But daily contact gives us great opportunities and they hear more of Bible truth than any others. Then sometimes our homes seem an asylum of refuge. One woman fled from a brutal husband, who had knocked out one of her teeth, and found with us a happy home, learning good things all the time. Another, who has lived with one of our ladies eighteen years, gives such a testimony to her sweet Christian character and her daily life in her home, that it is a contrast to the usual gossip of the waiting-women, who love to tell all the scandal they know. She is our most staunch defender and has many a bout with the neighbors, explaining our motives and work, so we know we owe their friendliness to her loyal testimony. Another instance comes to me as the one *par excellence* that shows the benefit of this daily contact. One of our ladies was obliged after an attack of typhoid fever to spend some months at the other stations for rest, and a native nurse went with her. During the time they were together, she read to her all of the Bible, Pilgrim's Progress and several other religious books, so that now, as she receives the women at the Dispensary, she can explain to them all the Bible pictures on the walls, and in her faithful Christian walk exemplifies the new life she preaches to them. Another of our ladies, through the love and confidence her servants bear her, has found an open door to homes of their friends in one quarter of the city, and a cordial reception they give her. So we pray that this relation may be a link to bind us to other lives, and our homes be a blessing to all who come in and go out of them. I need not tell you, dear Maude, that we could not endure our exile life with all its complications, irritations and limitations, were it not for the love of our work. Like a strong current it upbears our lives and

> 'On its broad, calm breast serene.
> Like quiet isles, our duties lie;
> It flows around them and between,
> And makes them fresh, and fair and green,
> Sweet homes, wherein to live and die.'"

A——.

SYRIA.

TENTING IN PARADISE.

Mrs. W. W. Eddy of Beirût wrote from Baruk Fureidis, Sept. 19:

After four years spent within the stone walls of my Beirût and Suk el Ghurb homes, here I am again in a tent! Not such a tent as Sarah, Rebecca and Rachel dwelt in—theirs was probably the black goat hair tents of the Bedouin of to-day—not like those wrought by Paul's own hand. This tent is unmistakably modern—four square, large and well lighted, no centre pole, high vaulted roof, three ceilings, so as to form two air chambers for better protection from the sun's rays; it nestles cosily among the tall trees by the water side, matching the verdant foliage around with its outer cover of green. This tent was a gift to my daughter, the doctor, for use in her missionary medical tours, and is continuing its mission of mercy now in sheltering us awhile from the heat and burden of the day. We are just on the outskirts of the pretty little village of Fureidis, or Paradise, the owner of the land and the villagers giving us a hearty welcome. The Arab proverb, "Over the door-sill is half the journey," was exemplified in my case. It seemed almost impossible to leave home, but I did so long for a sight of the higher slopes of Lebanon, the verdure of well watered valleys, the sound of running rivulets from mountain sides. My husband, engaged in the last weeks of instruction of his theological class, must be left behind, but two daughters came and have enjoyed this rest time with me.

Although we are nearly 4,000 feet above sea level, and the nights are decidedly cold, the higher ranges tower far above us still, and on the gray slope, 2,000 feet above us, hundreds of cedars of Lebanon dot the steep sides. Yesterday my daughters paid a visit to those heights and came back with glorious branches and odorous cedar cones.

Our tent looks down on a beautiful valley separating two villages. Green mulberry orchards, tall poplars and willow trees mark the course of three streams, one of which flows only four feet below our tent, and, besides delighting us with its rippling music, furnishes the coldest, purest water to be had in all this region. It is long since I have had such an outing, and I have been very happy here. I have had time to write many neglected letters, we have been able to read together several books, but above all it has given me a little season to "come apart and rest awhile." I shall return to-morrow to my home, stronger in body, I trust better able to meet all my daily round of duties during the coming season. We shall often look back next winter with pleasure to these days spent in Paradise!

Mrs. H. H. Jessup, writing from Mount Lebanon, Oct. 9, says of her return after furlough:

The return to home life was one thing that made our return to Syria so joyful to us, for although American friends showered us with attentions and kindness, and we were exceedingly gratified by the affectionate greetings we received everywhere, we had no "home" there and we were not identified with the work we saw on every hand. This last remark does not apply strictly to Dr. Jessup, but I felt it for myself. In other words, our "home" is here, and so we were very happy to come back to it. We are still in Mt. Lebanon, as the Theological class is here.

Mrs. Harris of Tripoli wrote from Ijbea, Mount Lebanon, Sept. 6:

We upon the mountain top are now having cool weather, and every afternoon are really in the clouds. They come pouring into our windows like smoke until we can see no distance beyond. Sometimes the valleys are filled with clouds, while we above are under clear skies; the effect is lovely. Fancy a great billowy, foamy, silver sea stretching from our feet away to the distant horizon, with here and there a mountain peak lifting its head like a small island above the sea. Sometimes at sunset the cloud effects transcend description. When we return to the city we shall find the weather still oppressively warm there.

The people are very kind and pleasant here and although the priests keep a sharp lookout they have made us no trouble as yet. One is apt to be in attendance at Dr. Harris's morning clinic but he listens quietly and, as he has probably heard more Gospel than ever before in his life, we hope it may do him good.

"STRAIGHT TO HEAVEN WITH YOUR CLOTHES ON."

A dear old neighbor of mine was calling upon Mrs. Nelson recently and, at her request, Mrs. Nelson was explaining the Protestant belief. After listening attentively she said, "You are good people, your faith is good, but it stops short of one thing. You do not believe in the Virgin and the saints; if you believed in them you would go straight to heaven with your clothes on."

Mrs. Nelson told her "we honor the Virgin more than you do." "Is that true?" Then Mrs. Nelson explained how we honor the mother of our Lord but do not worship her, she herself would tell us that it was wrong to do this, etc. The woman's final answer was: "If this is as you say, why have we not been taught this way?"

Every Sunday morning at Arabic service in Mr. Nelson's court, there are several village people present, at first attracted by the organ and singing, perhaps, but they listen to the whole service with attention. They are more intelligent than common mountaineers and will be more ready to think for themselves and more independent of the priests. The great number who have been to America and have tasted the freedom there, hold priestcraft less in awe. There is the usual danger at this critical stage that, throwing off the religion of their fathers, they may lose faith in all and so just here is need of faithful missionary teaching. It is sad indeed that many, who return from America or Australia, have garnered a harvest of vices along with the money which they have made.

WEST INDIA.

AMONG THE LEPERS.

MISS JEFFERSON wrote from RATNAGIRI, Aug. 10:

This morning I made my usual weekly visit to the Leper Asylum. The condition of the patients was specially sad to-day, for many were suffering from acute attacks of other troubles. We have felt of late that God was working in their midst. They all listen well and are always ready to confess their faith in Christ, saying He has forgiven their sins and gives them comfort day by day. The last weeks they have begun to try to sing some of the hymns. It is delightful to see how their faces light up at hearing the words of Jesus. They have not as yet taken any public stand for Christ. I trust their love for Him will be so great that they will want to follow all His commands. A new Native doctor has come to the asylum. He says there is no danger of contagion.

WHERE THE CONFLICT IS.

We have felt much crippled in our work by not having a Bible woman; so, when a few months ago a family from another mission came here on a visit, I took one of the girls to call in the homes with me. She is only fifteen but does very well, and with her we get into many homes that otherwise we would not. This week we have been unusually well received both by Mohammedans and Hindus. When driven away from one place some one will call us to another, and so the doors open, but we long to see the people entering into the knowledge of Jesus as their Saviour.

I have been quite impressed by a number of women in different places listening so eagerly to the Gospel story at first and then afterward running away as soon as they see us coming. I think their unprejudiced minds received the story gladly, and when they spoke of it they were threatened, perhaps by their husbands or some neighbor, and so were afraid to receive us again. More and more do I realize that it means much to stand for Christ in this land, but we believe that we are to see His power manifested here.

I want to express my gratitude that during the year the Lord has brought me nearer to Himself and taught me new lessons of His care.

NORTH INDIA.

DR. EMILY MARSTON of AMBALA wrote from LANDOUR, Aug. 15:

I began to write to you some weeks ago, but gave up and decided to wait until I got out of the furnace. I came to the Hills last week. In the moist heat for two or three days before we left was like being in a steam bath. However, that is nothing to compare with the trials of missionaries in China.

Mr. McComb has opened work in several places in Ambala district, including one old, old city, Thanésar, full of bigoted Brahmins and monkeys. He wished me to open medical work, so I did last February. I could not go often myself. We put in a Christian woman who had a little knowledge of medicine, but she was not very successful.

A DOCTOR'S DIFFICULTIES.

I have had a number of in-patients this year. There were thirty in the month before I left, too large a number for our small accommodations. I would like to relate an incident to show what trouble one has when a patient dies in hospital.

An old woman with asthma came from a village ten miles away. She died very suddenly on the third day. She was sitting up and talking, when she told her daughter to help her to lie down and died instantly. When I reached the hospital, the corpse was on the floor. The Hindus always drag a dying person off the bed to die on the ground. The daughter would not hear of the corpse being buried in Ambala. What to do I did not know; it was such a hot damp day, I did

not dare keep the corpse long. I helped the daughter lift the body on the bed (no one else would touch it) and put her out under a tree. It was then 6 P. M. None of the patients dared eat a crumb of food until the corpse was taken away and the floor purified. I went for the mission ox-cart, but it was away. Then I asked if the corpse might be put in a house in the mission garden. Of course the house would be haunted afterwards, but it was the only thing to be done. No farmer would rent us a cart. I sent to the officials, who tried to compel men to carry the corpse away on a bed, but failed. I got tired. Finally, the mission cart returned and my troubles were over. I got a Mohammedan (strange to say) to drive. If it had not been for our mission cart I don't see how we could have managed the affair.

Although my Brahmin care-taker would not touch that corpse with a forty-foot pole, and although I was at the expense and all the trouble, the daughter gave him a liberal *bakshish* when she left. I found also that this man and a midwife, who helped in the hospital, were taking fees for all they did and also an entrance fee from each patient. If they were robbing me I should not care so much, but when it is injuring the work, I do not intend to put up with it if I can help it. Is it possible to get to the bottom of a heathen or Mohammedan ?

We have been in the clouds most of the time since we came to Landour. They settle down so at times that we can see only a few yards away. It gives me the sensation of being on a desert island. The mountain sides are gorgeous with dahlias. Now the clouds are rolling up. Dehra is nearly visible. The whole valley of Dehra Doon is a fine sight from here.

HAINAN.

MRS. MCCLINTOCK of KIUNG CHOW, wrote from Japan, where they were spending the month of August :

. . . You have heard of the young man who came to us seeking for light and has since confessed Christ and lived such an exemplary life. One of our women in the hospital died professing her faith in Christ. This is only one here and there, but every soul is precious in the sight of our Redeemer.

RECEPTION IN THE HOMES.

I have been out visiting more this spring than ever before. Mrs. McCandliss and I have been promising ourselves to take a verbatim report of our conversations, they are so ridiculous and something on this wise : First, as we go through a village, the children run and the dogs bark, and we hear voices from behind the screen doors saying: "The foreign devil woman has come." We always make a practice of going in wherever they invite us, so, some friendly disposed woman having invited us in, we enter their low, dark doorways and say "Good morning," or rather what they use for that term, "Have you eaten your rice ?" As soon as they hear us speak they all scream out (for by this time all the neighbors have assembled) : "They understand us, they can talk !!" This excites them very much for some unknown reason, and for some time our most innocent remarks are received with screams of laughter. After ten or fifteen minutes they are generally quiet enough to listen to us as we tell the story, and it is wonderful how well we are received, and they always say : "Yes, that is true, it is true." An old woman said one morning as we left : "Come again, for I shall die soon and I want to hear of what comes after death."

EVER THE ONE GREAT NEED.

I have been so impressed with the thought that it makes no difference how ready the people are to hear and no difference how well we know the language, unless the Spirit of God goes with us all our work is vain, and I want you especially to pray for that in connection with Hainan, for we have open doors but we need the Holy Spirit.

PERSIA.

MISS MCCAMPBELL of TEHERAN, wrote Aug. 29 :

. . . Summer has come, and with it new opportunities for rest and work. It always comforts me to know that Christ himself sighed for rest and went apart into a desert place. After school closed in June, I was somewhat perplexed to know how I should spend the summer. I longed for a change and rest, and my desire was answered by an invitation from Dr. and Mrs. Potter to accompany them on an evangelistic tour among the mountain villages northeast of Teheran. This I have always thought would be the one delightful way of spending one's summer. We were gone four weeks and divided the time between three villages. The many villages lying between, through which we passed, afforded also opportunity for spreading the good news. . . .

AMONG THE JEWS.

We spent ten very interesting days at our last camping place, Demavend, on the south slope of Elburz, a city of from ten to twenty thousand inhabitants, of which a large percentage are Jews. Our tents were pitched in an open field on the opposite bank of a river which flows by the city.

Demavend is one of the ancient cities of Persia, a kind of serene, dilapidated looking place where "art and nature stand still and the world forgets to turn around." It is known to be a Moslem stronghold, and for this reason it was not without a degree of anxiety we decided to encamp there. But evidently the Lord had prepared the way. For ten days with scarcely "leisure so much as to eat" we talked to the crowds who came to see and hear. Dr. Potter was invited to speak in the Jewish synagogue at 6.30 one Saturday morning. So, eating an early breakfast we mounted

our horses and rode to the Jewish quarter. Evidently our arrival had been anticipated, for streets and housetops presented a motley crowd of spectators, each anxious to catch the first glimpse. Red and green *chuddars* fluttered about us in every direction when we finally dismounted before a low door in a high mud wall. Beckoning us to follow, several tall, muscular looking Jews led the way across the narrow court-yard.

THE SYNAGOGUE.

Leaving our shoes at the entrance, we entered a rather unpretentious looking building, which consisted of one large square room, with a latticed covered gallery at the rear for the women and a huge, ancient piece of furniture, resembling a box with three partitions, in the centre of the room. This, we rightly concluded, was the pulpit. The worshipers stood facing the west wall, their heads covered with white cotton scarfs. The service was unique and intensely interesting. The Law (Deut. vii and viii) was read from an ancient scroll by various persons in the audience, who were familiar with the Hebrew. It was placed in the pulpit and the reader, leaving his seat on the floor, ascended the pulpit and reverentially kissed the scroll before reading. At the close of the service, when Dr. Potter spoke, every eye was turned upon him. Fearlessly, like Paul of old, he spoke of Christ their Messiah, proving to them by the Scripture the fulfillment of prophecy. Many were deeply impressed and though there was no public demonstration we were satisfied that the Holy Spirit was present. One young man afterward confessed his belief in Christ, to Dr. Potter, though through fear he was obliged to be a silent follower.

MRS. POTTER, also writing of the Demavend experience (see letter above), says:

There we felt the rudeness and impertinence of idle curiosity in contrast to places visited before. But when we endured and tried to arouse their interest in the Book and its message, they seemed held by a spirit not their own, and not only listened attentively but often with apparent eagerness. We preached Christ crucified for sinners and often I thought they did not argue because they felt that possibly we were right. The men who conversed with Mr. Potter were far more argumentative and ready to call him a blasphemer, when he spoke of Jesus as the Son of God.

One day, a Testament was given away and for succeeding days our tents were thronged with men, women and children, begging for books. I do not mean to give the impression that there was such an interest in the Scripture message; we suppose, from the remarks made, that they wished them for practice in reading, but if they are read we may ask for a blessing upon them. It was marvellous how the interest continued day after day.

Upon the last afternoon one of the most attentive circles of the week gathered. Many of them had been there before. One young woman kept saying, when any one interrupted with a question or remark: "Oh, listen and let her tell us how to find salvation. That is what I want to hear." This was exactly what we wished to tell her, too, but probably she expected some prescribed formula, not understanding the simplicity of mere faith in Jesus. While we were trying to make it very plain, the audience was rudely dispersed by a man peremptorily sending them home.

MEXICO.

A SENIOR CLASS OF EIGHT.

MISS DE BAUN, who, in the absence of her associate the past year, has had charge of the girls' school in MEXICO City, wrote Aug. 13:

We are all in the assembly room now, it being regular study hour. A class of eight girls has risen to the head of the school and will graduate in November. One of them is just now writing examples on the blackboard for her primary pupils, another has gone home, as she is a day pupil, a third has gone with a teacher to visit her for a few hours, expecting to return with us after church service to-night, and the other five are at their seats studying. One of these girls was cook this morning and prepared the meals for her thirty companions. All the older girls take a turn about at this work, sacrificing a half day from their classes every three weeks. All the year each of these eight girls has had a daily half hour's practice in teaching, besides reciting in church history, physiology, chemistry, methods of teaching and English. They will also study astronomy this term, and we are having delightful times at night tracing the constellations. There is a good class spirit among them. I am afraid that do what we will for the class next below they will be unsatisfactory, but in the graduating class of '95 every girl holds her place because she deserves it. Both Miss Mitchell, who has been with me during Miss Bartlett's absence, and I have marvelled many times that so many good girls should have got together in one class.

It pleased me so much to learn in a letter from Mr. Wallace to-day that they hope next year to employ three of these graduates-to-be who live down in the State of Guerrero, where Mr. and Mrs. Wallace are stationed. The girls came to know so well Mrs. Wallace, Miss Mitchell and two or three other American women who have stayed for a time at the school, and appreciated them so much that they feel more closely drawn to Americans than formerly. Barriers caused by difference in nationality wear away more and more as they have intercourse with more of our loving and sincere American Christians. A delightful outing and dinner at Mrs. Brown's made this graduating class understand the affectionate interest our missionaries have in them.

HOME DEPARTMENT

PROGRAMME FOR JANUARY MEETING.

INTRODUCTORY NOTE.—"The true history of any great movement is the history of the men and women who were leaders in it." The nearer you get to the hearts of the men who made history, the closer you are, not only to the facts themselves but to the motive power behind them. For the January Meeting we suggest a Biographical Symposium, varied according to lines familiar to the ladies. As one can hardly read up whole books in preparing for such an exercise, let each select a biography which she has lately read, or which has been an inspiration in past years, and write a short paper on it, or, better still, give a sketch of it with no paper to refer to.

The following outline is merely suggestive of a programme to be followed by those who have read the books referred to. Others equally suggestive are: *John G. Paton; My Life and Times*, by Cyrus Hamlin; *Forty Years in the Turkish Empire; Life of Dr. Nevius* (lately published); *Crowned in Palm-Land*, and the life of Catherine Booth of the Salvation Army is certainly not outside the limits of missionary literature.

Singing.—"I love Thy Kingdom, Lord."

Prayer of thanksgiving for the work done by consecrated lives.

Reading from the eleventh chapter of Hebrews.

Biographical Sketches.—

ROBERT MOFFAT (*Master Missionaries*, by A. H. Japp).

Note especially his experience with Africaner, pp. 226–230; with the Matabele king, pp. 235–236, and his own words about the results of his work, p. 253.

ADONIRAM JUDSON (*Life*, by Wayland).

Sketch of his character. Imprisonment at Ava, pp. 328–377–385. His work as a translator.

FIDELIA FISKE (*Woman and Her Saviour in Persia*).

First obstacles in teaching Nestorian girls. Letter describing a day, p. 65. Revival in 1846, p. 115.

Singing.—One verse of "Who are these in bright array?"

JAMES HANNINGTON (*The Lion-Hearted Bishop*, by Dawson).

Delays in starting from Zanzibar, p. 86. The Victoria Nyanza, p. 115. "We are a little poor," p. 155 Items from last Journal.

SAMUEL COLERIDGE PATTESON (*Master Missionaries*, by A. H. Japp).

Dr. Selwyn's influence, p. 298. Missionary practice at home, pp. 302–304. What he considered necessary qualifications for work in New Zealand, p. 309. Treating the young savages as if they were Eton boys, p. 311. His polyglot work and fearless itinerating. Recite "Sonnet to Patteson," p. 362.

ALEXANDER MACKAY (*Mackay of Uganda*, by his sister).

His call, pp. 29–32. Extracts from Journal, Chap. IV. What was accomplished by his short life and early death?

Prayer for the successors of these heroes, who are now bearing the heat and burden of the day.

Roll-Call.—

To be answered by the members with the name of some missionary and a suggestive lesson from his or her life.

Closing Hymn.—"Let saints below in concert sing."

SUPPLEMENTARY NOTE.—Bring your daughter and her young friend to the meeting to read the paragraphs and pages indicated, while you yourself give the general outline of your hero.

Montclair, N. J. (*Mrs. Thos.*) *Hettie Dodd Carter.*

A BAND LEADERS' CONFERENCE RECALLED.

"THERE will be an informal meeting for Band Leaders at half-past one."

Such was the notice which brought one earnest worker to the committee room on the second of those blessed days of conference which marked the Twenty-fifth birthday of the Women's Board in New York. One other enthusiastic soul, also in search of new ideas and inspiration, entered the room at the same time, and to each the

clock said "quarter of two." A feeling of disappointment was natural, for where was the expected meeting? But just then the bright face of the leader appeared at the door, and perhaps all three of these disciples remembered that "Where two or three are gathered" in His name blessing is promised.

That leader knew just what to do. She did not look disappointed at not finding a room full, but she looked happy to see those two! Chairs were drawn close, the "circuit" was complete, and the sparks began to fly. Warm, genial sparks, full of hope and suggestion. In five minutes others had dropped in; result, a delightful meeting.

To the question, "How can a Band raise money without having entertainments and fairs?" one said that she did not believe the Lord intended us to raise money for His work in that way; that money for use in spreading the Gospel of Jesus Christ should be a free-will offering and not squeezed out of people who otherwise would either give nothing, or but half as much. To this there was a general echo of assent, and all agreed that it was exceedingly important to train the children and young people to systematic giving. It was added that where an entertainment must be granted it should be controlled so as to have a decided missionary flavor, and, during the busy time of preparation, the workers should not be allowed to lose sight of the idea that their work is being done for Christ. At the Young People's Rally the previous day much interest had been aroused by an exercise given by the Boys' Missionary Society of the University Place Church, New York. These boys, wearing their jaunty sailor caps, had brought to the platform sections which, properly joined, formed a ship, accompanying the act with appropriate recitations, both prose and poetry. The whole exercise was intended to give a history of missionary ships in general, and in particular of the "Nassau," built by the contributions of the Presbyterian children, for service on the West Coast of Africa. For the benefit of those who were not there, I would say that, by the payment of $1 and expressage, the caps and ship and a copy of the exercise may be rented from Miss Harriet J. Eaton, 58 Church street, Hartford, Conn.

A ray of cheer was brought by the report of a Band of girls who "always raise, first, each year a certain amount for the General Fund, and then send what they have over and above this for some special object."

One President of a Boys' Band spoke warmly in favor of Sunday meetings. Some of the older boys are not free on other afternoons, and "the spirit of the day seems to extend its influence to the meeting." She spoke of the helpful ten-minute prayer-meeting held before the missionary meeting, led and conducted entirely by the boys. Sentence prayers are used, one part of the pledge of this Band being to "take some part, aside from singing, in every meeting."

Another President held the meetings in the evening. This lady spoke of the reverence with which the little boys looked up to the older members. At one time she had suggested to one of the older boys that a division might be advisable, but the lad replied: "O, we don't mind the kids, if the kids don't mind us." That Band was not divided, and the members still work harmoniously together, the oldest a theological student, the youngest having attained the age of three! In this Band there is shown a remarkable spirit of courtesy; all the members, even those in kilts, are addressed as "Mr.," and the influence on the youthful members is wonderful.

Experience seems to teach that no Band should attempt to consider both the home and foreign topic at the same meeting. Some have two meetings each month, giving an afternoon to each.

Some one came in and reluctantly whispered to the leader: "It is after time for the meeting in the church." Much help had been given, but all were hungry for more, and as they left the pleasant room they wondered whether they must wait for another conference of the same kind till the Board should have another birthday party in New York.

Eleanor Belville Amerman.

A PUZZLE FOR THE YOUNG PEOPLE.

EDITOR WOMAN'S WORK FOR WOMAN:

I send you herewith Seven "Buried Missionaries." Some of them are not buried yet, except in their work, but here they are buried, after the manner of "Buried Cities," in as many sentences, the letters following each other consecutively in their respective verbal shrines. "God buries the workman, and carries on the work,"—perhaps this little puzzle, prepared for a "Band" in the Second Church (Brooklyn), may aid in awakening interest in their work in similar Bands

and Societies elsewhere. Yours very sincerely,

John Fox.

(1) First, at the very top, auld acquaintance must not be forgot.

(2) Danger, toil, mishap, persecution were his portion.

(3) But he was ever patient and enthusiastic; are you?

(4) The consummation, devoutly to be wished, demands heroic sacrifice from us all.

(5) We must wake up at once to new zeal and interest.

(6) Conduct every Mission, as Saul of Tarsus managed his Master's work.

(7) Never preferring comfortable livings to new victories for the Cross.

BOOKS RECEIVED.

The Life of John Livingston Nevius, for Forty Years a Missionary in China. By His Wife, Helen S. Coan Nevius. (Fleming H. Revell Company.) 476 pp., ill'd., cloth, $2.

Of all the missionaries of our Church, Dr. Nevius was, without question, one of the greatest and best known. His biography has been anticipated and it may seem superfluous to add anything to the announcement of its publication. The sketch of his earlier years will be delightful to those who knew him only as the great missionary speaker, and in the later chapters they will be gratified to find the record of some of the experiences which they heard from his lips. Pages 257, 307, 330, 474 and others give us admirable pictures of the man himself. So large a volume allows of much information about China and other subjects which is not strictly biography.

Mrs. Nevius, who, better than any other, knows what this life was, is to be congratulated that she was permitted to accomplish her task, and it is no small praise that she has not laid herself open to the charge of exaggeration.

Methods of Mission Work. By Rev. John L. Nevius, D.D. (Foreign Missions Library, 156 Fifth avenue, New York.) Cloth, price 25 cents.

This new edition of *Methods* comes out opportunely at the same time with the biography of its author. It is a compilation of letters which Dr. Nevius originally addressed to his fellow missionaries through the *Chinese Recorder*. It is a standard manual and has had immense influence with missionaries of all denominations, and now that it is so tastefully presented, and so low priced, it should have a wide circulation. It is a help to one whatever Christian work he is attempting.

The Islands of the Pacific. Rev. James M. Alexander. (American Tract Society.) 500 pp., ill'd., cloth, $2.

Besides some general chapters upon Polynesia and the origin of missions there, thirteen groups of islands are separately considered. Hawaii receives the largest share of attention, and the Hawaiian illustrations are particularly interesting. Appendix C. contains a list of missionaries, beginning with the first who went to the islands in 1796. No one volume that we know of covers so many island missions.

Rambles in Japan. H. B. Tristram, D.D., LL.D., F.R.S., Canon of Dublin. (Fleming H. Revell Company.) 300 pp., ill'd., cloth, $2.

This is a collection of extracts from a traveler's journal. References to missions are only incidental, but pointed when they do occur, as Canon Tristram's daughter is one of the missionaries, and the primary object of his visit was "to master the position of missionary work in Japan." It is an instructive book, in fine large type, closing with a good map and containing forty-five illustrations by Whymper.

Pioneering in New Guinea 1877-1894. James Chalmers. (Fleming H. Revell Company.) 255 pp., cloth, ill'd, $1.50.

ALSO FROM REVELL'S:

The Congo for Christ. Seventy-five cents.

A record of the "Guinness Mission" on the Congo before it was assumed by American Baptists.

The Missionary Pastor: Hints for Developing the Missionary Life in Christian Work. By Rev. James E. Adams.

Questions of Modern Inquiry: A Series of Discussions. By Henry A. Stimson, D.D. $1.25.

Some of the subjects are: "What Am I to Think About God?" "Why Not Give Up Miracles?" "Why Does Not God Convert Men?" "The Manliness of Being Persuaded."

SINCE LAST MONTH.

ARRIVALS.

October 1.—At Allegheny City, Pa., Rev. and Mrs. Isaac Boyce and children from Saltillo, Mexico.

DEPARTURES.

October 12.—From San Francisco, Rev. and Mrs. Courtenay Fenn, returning to Peking.
Rev. and Mrs. C. O. Gill, to join the Peking Mission.

October 14.—From Vancouver, B. C., Rev. and Mrs. Frank P. Gilman, returning to Hainan.

October 26.—From New York, Rev. and Mrs. Robert Morrison, with their five children, returning to Saharanpur, India.

October 26.—From Tacoma, Wash., Rev. and Mrs. Chas. Leaman, returning to Nanking, China, leaving their two daughters in Wooster, Ohio.
Miss Jeannette McKillican, returning to Peking, China.
Dr. Eliza E. Leonard, to join the Peking Mission.
Dr. Mary J. Hill, appointed to Chiningchow, Shantung Mission.
Miss Margaret Grier, to join the Shantung Mission.
Miss Etta W. Case, returning to Yokohama, Japan.
Miss Stella M. Thompson, appointed to Kanazawa, Japan.

October 30.—From Liverpool, Mrs. De Heer, Mrs. Reutlinger and Miss Christensen, returning to Benito, Africa, with the party that sailed from New York Oct. 12.

November 11.—From New York, Rev. and Mrs. Chas. M. Spining, to join the Chili Mission.

MARRIAGES.

August 29.—At Chefoo, China, Mrs. Jean Richardson Ritchie, of Tungchow, to Rev. William H. Lingle, of Lienchow, Canton Mission.
September 19.—At Coquimbo, Chili, Miss Olive James, to Rev. E. A. Lowe, of Santiago.
October 30.—At noon, in the Presbyterian Church, Highland, Kansas, by Rev. Albert Irwin, Miss Jessie Irene McIntosh, of Highland, to Rev. Charles Martin Spinning, of Chicago, Ill.

RESIGNATIONS.

Chas. S. Terrill, M.D., and Mrs. Terrill, Hainan. Appointed 1893.
Chas. J. Laffin, M.D., Africa. Appointed 1893.

DEATHS.

October 2.—At Liverpool, England, where he had gone for hospital treatment, Rev. Frank B. Perry, of the Liberia Mission.
October 11.—At Tokyo, Japan, from typhoid fever, Rev. George E. Woodhull, of Osaka.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.
Directors' meeting first Tuesday of the month, and prayer meeting third Tuesday, in the Assembly Room, each commencing at 11 A. M. Visitors welcome.

OHIO has made a distinct advance along foreign missionary lines this fall by the organization of a Woman's Synodical Foreign Missionary Society. This was effected during the meeting of Synod at Chillicothe on Oct. 10th, duly recognized by Synod, welcomed by the Board of Foreign Missions in the person of Sec. Arthur J. Brown and cordially co-operated with by the Woman's Home Synodical Society there in session.

This result has been reached after a year of deliberation by the Presbyterial Societies and careful, prayerful investigation on the part of the committee in charge. It is therefore very gratifying that with unanimity and enthusiasm and "because the presbyterial and auxiliary officers felt the need of a bond to each other throughout the State" such a strong organization has been formed. The officers elected were: President, Mrs. W. E. Moore, Columbus; Vice-Presidents, the presidents of Presbyterial Societies; Cor. Sec'y and Treas. of Contingent Fund, Mrs. C. C. Doolittle, Toledo; Rec. Sec'y, Mrs. J. C. Ely, Xenia; Sec'y of Literature, Mrs. A. Elliott, Cleveland; Sec'y for Young People's Work, Mrs. O. T. Lowman, Portsmouth. Never had such a society a more assured future of usefulness,—closer union at home, stronger influence abroad. We welcome the new daughter with becoming pride and joy.

Large, enthusiastic fall meetings have also been held by the Synodical Socs. of New Jersey and Baltimore at Plainfield and Baltimore, and both in happy connection with the Home Missionary Societies of those Synods.

MRS. CALDERWOOD of Ambala, India, after spending a summer with friends in Germany, is now in America for a short season for the purpose of placing her son in the Home at Wooster, Ohio. We were happy in having her present at one of our Executive Com. meetings.

WE now find ourselves able to send our maps to Societies and Bands within our own territory for the small charge of ten cents, besides postage. In sending always *name the date* for which they are desired and send *twenty-five* cents instead of forty, as heretofore. Return promptly, prepaying postage.

AT this season of the year collectors' envelopes and mite-boxes should be in demand. When sending orders for mite-boxes always state whether they are desired for children or for adults, as a special one has been prepared for the latter.

WE have seven medical students wholly or partially aided by our medical fund in their studies, in preparation for missionary work abroad. One of these is a graduate of 1895, now taking special courses and to have a hospital position; two are in their third year of study; three in their second, and one in her first.

Besides these seven, we have under our care one who completed her medical course last year with no financial aid from us, but with the purpose of becoming a missionary when her post-graduate work is done. Still another, a graduate of 1894, who has since had a year as *interne* in a hospital and is now doing special professional work, expects to go to some mission field under our Society next year.

Our medical work thus constantly reinforced and emphasized, should be often in the minds and prayers of our Auxiliaries and Bands.

THE twenty-second annual meeting of the Women's Synodical Society of Tennessee, held in Knoxville Oct. 8-9, is reported by Mrs. Thos. Peed as "especially helpful. It was recommended to each Presbytery to systematize the Young People's work. A message came to us from Mrs. Gale in Korea, and Miss Perley from

Utah gave an excellent address. A well conducted question-box brought forth many new ideas and the Children's Hour was a bright spot in the day."

OUR library in Room 25 has been in constant use through the summer and autumn, but there may still be those among our workers who do not know that books can be taken out or ordered by mail by those living out of town. Several new books have been lately added. We should be glad to receive any of the following :

Reality vs. Romance in Africa, J. Johnston.
Life and Work in Benares and Kumaon, J. Kennedy.
The Oregon Trail, Parkman.
The Spanish-American Republics, T. Childs.
Oriental Religions and Christianity, Dr. Ellinwood.
The New Acts of the Apostles, Dr. Pierson.
The Real Chinaman. Chester Holcombe.
Letters from the New Hebrides, Mrs. Paton.

From Chicago.

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn Street, every Friday at 10 A.M. Visitors welcome.

ARE our societies remembering that it is now time to send for copies of the Year Book for 1896? Each member should have a copy on her dressing-table, or with her Bible, that she may thus daily remember the work and workers. A little article from a missionary of another Board says : "If men and women strong in faith, plead in this specific way with God for His blessing on the workers and His work ; if the trusting prayers of little children are thus cast upon the altar before the throne ; such a blessing as we have never yet received will be poured out upon us by our prayer-hearing God." We hear from our own missionaries, too, of the uplifting they feel in answer to the prayers offered for them. Let a larger number than ever before get these Prayer Calendar Year Books.

LAST month, suggestions were given of ways to gather and make available information upon mission work and lands. *The Missionary Review* has a question from Rev. T. J. Scott, D.D., of India, as follows, "Why do not missionary societies take up the Reading Circle idea more fully? There is a grand thing in it. This is an age of Reading Circles and Clubs. Let the idea be applied more definitely to missions. Foreign missions are not supported simply because the Church *does not know about the work* in order to feel about it."

WE must record the loss sustained by our Board in the going Home of one of our strong workers, Mrs. J. H. Brown, of Springfield, Ill., Vice-President since 1881 ; also President of Springfield Presbyterial Society for as long a time. We and they have met with a great loss.

AGAIN has the Father afflicted us by taking to Himself Mrs. A. L. Holt, who had been Corresponding Secretary with our Persia missionaries since 1891 and because of her sweet manner and spirit was greatly loved by all.

THE design is to have *all* the women and children in our churches share the privilege of our Silver Anniversary and not confine it simply to members of the Societies. The Anniversary envelopes and invitations are free except postage, which is nine cents for a hundred of each. Besides these we have Mrs. Swift's bright paper written for the Chicago Presbyterial meeting, *A Short Plea for a Splendid Twenty-fifth Anniversary Offering ;* 20 cents a hundred.

OUR committee has purchased from Philadelphia, copies of seven leaflets composing the Silver Anniversary Series mentioned in Oct. WOMAN'S WORK, page 288 ; price each, two cents, 15 cents per doz. In addition we have a Bible Reading, *How Much Owest Thou Unto My Lord?* two cents each, 15 cents per doz., and *The Year Book*, 10 cents. Address W. P. B. M., Room 48 McCormick Block, 69–71 Dearborn Street, Chicago, Ill.

From New York.

Prayer-meeting at 156 Fifth Ave , cor. of 20th St., the first Wednesday of each month at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

THE meeting of the Woman's Synodical Society of Kentucky was of unusual interest because of the presence of Miss Holmes of Syria. It was voted that the Society should continue its connection with the New York Board, the idea of any separation being vigorously opposed.

AT a recent district meeting in Westchester Presbytery one of the visitors stated that she had recently returned from a western trip, where at a small house of hardly more than four rooms on an Iowa prairie, she had seen on a shelf *The Church at Home and Abroad*, WOMAN'S WORK FOR WOMAN, the *Home Mission Monthly* and *Over Sea and Land*, all of which were thoroughly read and their contents intelligently discussed.

IT will interest those whose contributions to our Silver Jubilee Fund were sent in after our annual meeting, to know that they proved exceedingly opportune and were supplementary in sending out our missionaries under appointment.

THE Summer Medical Mission Fund has reached the sum of $1,563.14. To this should be practically added the salary of Miss Jacobson of Korea, assumed in place of contributions in the envelopes by one of our Presbyterial societies, as advance work for this year.

CONTRIBUTIONS in jewelry for the mission cause are sometimes received. The spirit of

self-denial which gives up some cherished keepsake or memorial is warmly appreciated. Since, however, there is often difficulty in disposing of these articles for sums which, to the donors, may seem equivalent to their value, would it not be well for those purposing to make such gifts to dispose of them themselves and give the proceeds to the treasury?

THE Praise meetings will have been held in most places by the time this magazine is received.

WE would now urge earnest attention to all regular pledges. Let every society, as promptly as possible, make sure of the sum for which it is responsible.

WE have added to our list of leaflets,

Girls and Women of Korea, price 2 cts.

Also, through the courtesy of one of our Presbyterial Secretaries for Publications,

Aunt Hitty's De-fic-it, price 2 cts.
If They Only Knew, 2 cts.
The Miss Patience Band, 3 cts.
Two Girls and a Book, 1 ct.

From Northern New York.

WE would remind Band Leaders of Miss McLean's request for cards, wools, embroidery silk, canvas, etc., for fancy work. She suggests the sending pieces of work commenced, with the wools or silk to finish them. Small packages can be sent by mail, direct to Miss McLean, Salmas, Persia, or by corresponding with Mr. William Dulles, Jr., 156 Fifth avenue, New York City, arrangements can be made for having packages forwarded whenever a box is sent to the Western Persia Mission.

At Chieng-Mai, Laos, and at Seoul, Korea, cards will also be very acceptable. If sent to the former, direct to the Rev. Robert Irwin, to the latter, the Rev. F. S. Miller. Bands preparing boxes for India will find basted patch-work very acceptable for use in the sewing-schools.

A LETTER has just been received from Mrs. Velte, telling of the need of a baby organ in her work. In response to this request, the Auxiliaries specially interested in Mrs. Velte will be asked to send it as soon as possible.

AT this writing arrangements are being made looking to the visitation of the Auxiliaries of Albany, Troy and Columbia Presbyteries. It is hoped that the services of Mrs. Wellington White can be secured for this purpose.

THE issue of the Year Book was unavoidably delayed, but it is now ready, and Miss C. A. Bush, 29 Second street, Troy, N. Y., is able to fill all orders promptly. Price ten cents. Remember in ordering to inclose two cents for postage. The daily use of the Year Book cannot fail to quicken our interest not only in the work and the workers, but our own spiritual life.

From St. Louis.

Meetings at 1516 Locust Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1516 Locust Street.

MISS MARGARET DEMUTH has arrived safely at her destination, Tabriz, Persia.

MISS STELLA THOMPSON of Edmund, Oklahoma, our fifth and last missionary sent out this year, has sailed, see "Departures."

MISS MARY PALMER of Osaka, Japan, expects to have permanent work among the churches given her this fall. She will also continue her Bible class for young men.

PHOTOGRAPHS of Miss Palmer, the school and teachers at Osaka will be gladly loaned to any society sending for them and enclosing two cents for postage.

MISS COGDAL of Shanghai, China, writes that so far not one of the missionaries has been stricken with cholera, though it has raged around them. The Chinese Government makes no effort to check the spread of this plague.

MISS MCGUIRE of Osaka sends a most interesting letter. The authorities, by stringent measures, have succeeded to a great degree in stamping out the cholera in Japan. A great opportunity has been given the missionaries to preach the Gospel to soldiers who have been sent to convalesce in Hakone, a little town among the hills, where she has spent her vacation.

OUR medical students, Miss Elva Fleming and Miss Victoria McArthur, are back again at work in the Woman's Medical College, Chicago. We hope a greater interest will be taken in these young women than has been heretofore. Remember that all of their expenses, except Miss Fleming's tuition, must be met by *special* contributions. We feel sure that it will be money well invested to help these young women to secure their education. Can not a part of this money be raised in our territory, outside of St. Louis?

THE Woman's Foreign Missionary Society of the Synod of Missouri met at Springfield, Thursday, Oct. 17. The programme was well planned and the meeting full of interest from beginning to end. Mr. Robert Speer spoke eloquently on "The Points of View from which we Look at Missionary Efforts." The chief address of the day was given by Mrs. D. B. Wells of Ft. Wayne, Indiana. Much of the success of the meeting was due to her helpful presence. A delightful "Praise" service, led by Mrs. H. Magill of St. Louis, and a "Children's Hour," conducted by Mrs. L. Knight, president of the society, were much enjoyed.

THE following is from Mrs. Canfield, Colby, Kan.: "We think the Board is doing the

churches a great benefit in sending Miss M. L. Cort among us. She spoke to us four times on Sabbath, Oct. 20, to a full house. Other churches dismissed their services and came out to hear her wonderful story of the work and needs in Siam. I send six new subscribers for WOMAN'S WORK, one of the results of her visit here."

THE ribbon book marks bearing a printed lisit of our missionaries were so acceptable two years ago that we have prepared others. "Pray for Our Missionaries." Then follow the names of our eighteen missionaries, including the five new names of those which have sailed this summer and autumn under this Board. The book marks are of pretty colors, just suitable in every way for one's Bible. Price by mail 11 cents. Address headquarters.

From San Francisco.

Meetings at 10 A.M. each Monday at 933 Sacramento St. Business, first Monday in each month. Executive Committee, third Monday.

REPORTS from the different Presbyterial meetings and from the Synodical meeting held at San José indicate an increased activity among Auxiliaries, increased reliance on the Holy Spirit and greater interest on the part of the young people. We may hope therefore for an increase of spiritual blessings, knowledge and gifts.

MANY subscriptions to WOMAN'S WORK FOR WOMAN expire with this month and we trust all will renew promptly and many new names be added to the list.

SPECIAL effort should be made among the young people to awaken a greater interest for "our magazine" and secure subscribers. Let us all remember, "No knowledge, no interest; no material, no knowledge."

AN interesting letter from Hoorma, our beloved Nestorian worker at Salmas, Persia, was read at a recent prayer-meeting at headquarters. This meeting was led by Mrs. Russell, mother of our missionary, Miss Grace Russell of Oroomiah. Earnest prayer was offered for those missionaries and especially for the large class of girls that has just entered Fiske Seminary from godless homes in the regions around, and for those who have just graduated and returned to such homes. These meetings increase in interest.

ONLY four months of this fiscal year remain in which to pray, work and give before reports are again sent in and the year's work closed.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

AT the last meeting of the Executive Committee of the North Pacific Board, Mrs. J. V. Milligan tendered her resignation as Recording Secretary, and before this reaches you she will be in her new home in Boise City, Iowa, where her husband has been called to minister. Mrs. Milligan has been identified with this Board from its beginning, now eight years, and she has not only filled her office in the most acceptable manner and by her wisdom and judgment been a most efficient co-worker, but she has endeared herself to every officer and member by her lovely Christian graces. With sorrowing hearts we accepted her resignation and prayed God's blessing on her and her husband in their new work. She also resigned from the Editorial Committee of WOMAN'S WORK FOR WOMAN. Her words of cheer and counsel spoken through these columns will long be missed by our Auxiliaries. We congratulate not only the church at Boise City but also the Northwest Board in adding to their numbers such a consecrated worker for the Master.

PRESIDENTS of Auxiliaries: Are you familiar with the plans of work mapped out by this Board? If not will you not write at once to the Corresponding Secretary of your Presbytery for instruction and then present the work to your society? The year is well advanced and no time should be lost now. Much depends on your activity.

TREASURERS of Auxiliaries: The mark set for us this year is $8,500. The Board of Foreign Missions asks for an advance of 25 per cent. You can do much towards securing this increase by timely notices to the delinquent and words of encouragement to the weak, and by *business-like* methods. Do not wait till the last quarter, but begin *now*.

MEMBERS of Auxiliaries: To you individually we must look, after all, for the results. Will you not see that your gift of last year is increased enough to meet your share of the advance? Perhaps you are unable to give any more yourself, but surely your stock of influence is not depleted. Then induce some friend to give it for you and in that way do double service.

WHEN this reaches you, Dr. Eliza E. Leonard will be *en route* to Peking, China, her untried field of labor. There is much in this statement to make us thankful. We are thankful that we are able to add to our roll of missionaries the name of such an energetic, capable, consecrated woman. We are thankful that this was made possible by the generous gift of our beloved President, who will now have a personal representative in the Foreign as well as in the Home field. Pray for Dr. Leonard as she journeys.

SOCIETIES wishing copies of the Annual Report or leaflets for Praise Meetings can secure them by inclosing postage and applying to Mrs. M. R. Andrews, Main and West Park, Portland, Oregon.

NEW AUXILIARIES AND BANDS.

FLORIDA.
Barstow.

ILLINOIS.
Chicago, 7th Ch.
" South Side Tabernacle.
Palestine.

INDIANA.
Cutter, Lexington Ch., reorg.

IOWA.
Conway.
Diagonal.
Mt. Ayr.
Platt Centre.

KANSAS.
La Cygne.
Paola.
Pleasanton.

MISSOURI.
Martinsville.

NEW JERSEY
Bloomfield, Westm'r Ch., Jr.Bd.

OHIO.
Akron, Cheerful Givers.
Cincinnati, North Ch., Co-Workers.

PENNSYLVANIA.
Mahoning, Jr.C.E.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from October 1, 1895.

[PRESBYTERIES IN SMALL CAPITALS.]

Gifts for the Silver Anniversary offering will be indicated by an (*) asterisk.

ATHENS.—Amesville, 5, S.CE., 6; Guysville, 7.70, S.S., 1.10; Marietta, 20.10; Warren, S.C.E., 2; Watertown, X, 5, $46.90

BELLEFONTAINE.—Belle Centre, 7.50; Bucyrus, 25; Crestline, 3.20; Galion, 11.40; Kenton, Mrs. J. B. Seymour, 50; Tiro, 3.75; West Liberty, 4.25, 105.10

BUTLER.—Centreville, 9.50; Grove City, 13; New Salem, S. C.E., 9.70; North Liberty, 4.65; West Sunbury, 17, Y.L.C., 12; Zelienople, 15, S.S., 5, 85.75

CARLISLE.—Carlisle, 1st, 25; Carlisle, 2d, 20, Y.L.B., 10; Chambersburg, Falling Spring, 6.40; Dillsburg, 22.50; Greencastle, 32.20; Harrisburg, Market Sq., 61, S.S , Sen'r Dept., 26.30; Lebanon, Christ Ch., S.C.E., Jr., 3; Mechanicsburg, 24, Birthday Bd., 13; Mercersburg, 4.31; Newport, 3.90; Newville, Aux., 8; Paxton, 10; Shippensburg, 21.75; Steelton, 1.62, 292.98

CHILLICOTHE.—Bloomingburg, 7.40; Bourneville, 5; Chillicothe, 1st, 21; 3d, 8.30; Concord, 4; Frankfort, 6; Greenfield, 17.66; Hillsboro', 25, Sycamore Valley Bd., 3.75; Marshall, 2; Mt. Pleasant, 5; North Fork, 3; Pisgah, 6.75; So. Salem, 10; Wash'n C. H., 6.15; Waverly, 1.50; Wilkesville, 5; Wilmington, 5, 142.61

CLARION.—Mrs. E. J. Craig, 1*; Pres. Soc., 25, 26.00

CLEVELAND.—Cleveland, 1st, 22; 2d, 13.45; Beckwith, 25.80, S.S., 11.33, S.C.E., 10; Bolton Ave., 10; Case Ave., 23.40; Madison Ave., Gaston Bd., 5; North, 17.65; Woodland Ave., 50; Orwell, 6; Rome, 8.65; So. New Lyme, 6; Willoughby, 14.80, 224.08

DAYTON.—Clifton, 9; Dayton, 4th, 35; Mem'l, Y.L.B., 15, S.S., 4.14; Gettysburg, 5; Greenville, 48.20; Osborn, 5; Piqua, 42, S.S., 25; Riley, 3; Springfield, 1st, 25; 2d, 35, Y.L.B., 25, S.S., 35.31; 3d, 8.50; Troy, "2d Soc.," 15; Xenia, 6.75, 340.90

ELIZABETH.—Clinton, 15.78; Cranford, 11.36; Elizabeth Ass'n, 168.66, 1st Ch., M. Morrison Bd., 40, Marshall St. Cheerful Givers, 65; Lamington, 14.31; Lower Valley, Little Reapers, 5; Plainfield, Ass'n, 99 25, a lady, 100; Pluckemin, 42.42, Crescent Bd., 26; Rahway, 1st, 22.82; Roselle, 22.53, S.S., 50; Westfield, 25, 708.13

ERIE.—Bradford, Busy Workers, 15; Cool Spring, 5; Edinboro', 6.79; Erie, Park, S.S., 50; Franklin, S.C.E., 5; Girard, 11.80; Meadville, 1st, Y.L.B., 21; Mercer, 1st, 10; 2d, 28.12; Warren, 10, 162.71

HOLSTON.—Asheville, Oakland Heights, 5; Greenville, 15; Jonesboro', 31; Mt. Bethel, 12.70, S.C.E., Jr., 3; Salem, 7.50, 74.20

HURON.—Bloomville, 4.85; Clyde, 1.94; Elmore, 4.70; Fostoria, 18.04, S.S., 9.70; Huron, 10.09; Monroeville, 8.97; Sandusky, S.S., 4.85; Tiffin, 4.85, 67.99

KITTANNING.—Apollo, 33.14, Hopeful Bd., 2.65, F. Workers, 1.71; Eldersridge, 63.75; Elderton, 7.60; Indiana, 100; Kittanning, 1st, 200; Mechanicsburg, 25, Andende Bd., 5; Marion, 8.35; Rural Valley, 12; Saltsburg, 30; West Glade Run, 25, 514.20

LACKAWANNA.—Athens, 12.50, S.S., 5; Canton, 10; Carbondale, 1st, 91; 2d, 2.25; Honesdale, 35, S.C.E., Jr., 15; Kingston, 17.60; Langcliffe, 37.50, Livingstone Bd., 46.26; Moosic, 12; Pittston, 1st, 5, Bethel Bd., 25, Parke Bd., 9.50, Cl. 20, 6; Plymouth, 43.60; Scranton. 1st, 75, Jr. Ass'n, 100, Lucy Logan Bd., 10; Scranton, 2d, 50; Providence, 25; Washburn St., 11.40, B. Lamont Bd., 10.12; Stevensville, 8.71; Towanda, 50; Troy, 20, Birthday Bd., 6.25; W. Pittston, 25; Wilkes-Barre, 1st, 100; Wyoming, 34, 898.69

LIMA.—Ada, 14.78; Bluffton, 2.25; Columbus Grove, 12; Findlay, 2d, 9.55; Lima, 1st, S.S., 12.50; St. Mary's, 5.75; Van Wert, 16.10, 72.93

MARION.—Berlin, 10; Delaware, 53, Y.P.B., 100; Jerome, 13.50; Trenton, Rays of Light, 5, S.C.E., 11, 192.50

MORRIS AND ORANGE.—Dover, 31.10; E. Orange, 1st, 100; Hanover, 75, Cheerful Workers, 12; Madison, 33.67, Bd., 19; Mt. Olive, Olive Branches, 9; Orange, 2d, 100; S. Orange, 1st, Y.L.B., 30; Summit, 35, 464.77

NEW BRUNSWICK.—Amwell, 1st, 22; Flemington, 21.79, Gleaners, 115; Lambertville, 59.46; Milford, 30; New Brunswick, 1st, 25; Pennington, 23.48; Princeton, 1st, Havergal Bd., 15; Trenton, 1st, 125; Prospect St., 30, 466.73

NEW CASTLE.—Milford, S.C.E., 2.00

NEWTON.—Andover, 3.85; Belvidere, 1st, 40; Hackettstown, 25; Junction, 10.43; Oxford, 2d, 20; Stewartsville, 12.50, 111.78

PARKERSBURG.—Charleston, Mrs. Onley, 65 cts.; Cairo, 2; Parkersburg, S.C.E., 3; Ravenswood, 3.33, 8.97

PHILADELPHIA.—9th Cb., S.C.E., 12.50; Old Pine St., Willing Circle, 30, 42.50

PHILADELPHIA NORTH.—Abington, 50, S.S., 20; Chestnut Hill, 1st, 85, S.C.E., 10; Foxcbase, 20.35; Germantown, 1st, (1*) 101, S.S. Bd., 6.75; Germantown, 2d, Seek and Love Bd., 14; Morrisville, 25; Nesbaminy of Warwick, 34, Ivyland S.C. E., 5; Norristown, 1st, 5.38, S.C.E , Jr., 5.50; Norristown, Central, S.C.E., 5; Pottstown, Hill Sch. Bd., 10; in mem., J. S.G., 50, 446.98

PITTSBURG AND ALLEG. COM.—Clifton, Bds., 10; Duquesne, S.C.E., 15, 25.00

REDSTONE.—Connellsville, 23.60; Dunlap's Creek, Inf. cl., 2.21; Fairchance, Y.P.S., 20; Reboboth, W. Workers, 3.40; Scottdale, 44.90, 94.11

SHENANGO.—Clarksville, 21.75; Hermon, 9.65; Neshannock, 30; New Brighton, 81.32; New Castle, 1st, 12, Credo Workers, 30, S.C.E., 10; Central, 12.50; Ricb Hill, 7.87; Slippery Rock, 11; Unity, 9.50, 235.59

UNION.—Hebron, 3.50; Knoxville, 2d, 19.20; 4th, 14.01; Belle Ave., 2; N. Providence, 10.10; Rockford, 1.55; Sbannondale, 23, Bd., 3.05; So. Knoxville, 6.95, 83.36

WASHINGTON.—Burgettstown, 32; Cove, 10; Cross Creek, 50, Earnest Workers and Busy Bees, 30; Forks of Wheeling, 32; Frankfort, 5; Lower Ten Mile, 12.50; New Cumberland, 16.55; Upper Buffalo, 51.50, China Bd., 10, McMillan Bd., 30; Wash'n, 1st, 45, Cornes Bd., 25; Wash'n, 2d, 17.16; Wasb'n, 3d, S.C.E., 15.70; West Alexander, 21.37; Wellsburg, 16, Glad Tidings Bd., 42; Wheeling, 1st, 140.65, Cberitb Bd., 20, Sunsbine, 10.65, Sidney Ott Bd., 5.40, 638.48

WASHINGTON CITY.—Anacostia, 2.80, Guiding Star Bd., 5; Falls Ch., 10; Hyattsville, 5, McIlvaine Bd., 10, S. C. E., 10; Lewinsville, Workers for Christ, 8; Wash'n, 1st, 27.50; 4th, 19.46, Golden Chain Bd., 6; 6th, 33.49, Cbeerful Givers, 10; Assembly, (debt, 5) 15; Covenant, 26, Girls' Bd., 5; Eastern, 10, Y.P.C., 10, S.S., 5; Gunton Temple, 5, S.C.E., Jr., 1.50; Gurley, 17; Immanuel, S.S., 2.50; Metropolitan, 25, Mateer Bd., 10; N. York Ave., 51.50, Youths' Soc., 100, Bethany Boys' Bd., 4; North, 10; Western, 15; West St., 20.25; Westm'r, 6.25, 486.25

WESTMINSTER.—Chanceford, 61, Soldiers of the King, 5, W. Workers, 5.56, S.C.E., 5; Chestnut Level, 9.25, Columbia, S.S., 25, S.C.E., 12.50; Lancaster, 40, S.C.E., Jr., 25; Leacock, 15, Lucy Leaman Bd., 8; Little Britain, 25; Middle Octorara, 9; Slateville, 20; Stewartstown, 22; Union, 33; York, Westm'r, 10; Pres. Soc., Th. off., 289.56; col. Pres. meeting, 8.96, 628.83

WOOSTER.—Apple Creek, 2.50; Belleville, 4; Canal Fulton, 6.85; Congress, 17; Creston, 7.05; Doylestown, 3; Hopewell, Holcomb Bd, 11; Mansfield, 9.39, S.C.E., 30; Millersburg, 13.97; Savannah, 12.50, Y.L.B., 20, Pearl Seekers, 17.63; Wayne, 24.78; W. Salem, 5; Wooster, 1st, 20.30, Y.L.B., 15; Westm'r, 15.90, Y.L.B., 35, 270.87

ZANESVILLE.—Coshocton, 13; Dresden, 6.15; Granville, 25.75, Homer, 10; Jersey, 5.50; Madison, 20, S.C.E., 2.50; Martinsburg, Y.L.B., 4; Mt. Pleasant, 1.75; Mt. Vernon, 12.50, S.C.E., 7.47, S.S., (debt, 12.50) 25; Newark, 1st, 15.40, Y.L.B., 3; Newark, 2d, 45; N. Concord, 15; Pataskala, 10.45; Utica, 8.90; Zanesville, 1st, 10; Putnam, 7.45, Inf. cl., 5; 2d, 50, 303.82

MISCELLANEOUS.—E. Dowingtown, Pa., Mrs. A. P. Tutton, debt, 30; Tolono, Ill., Mr. and Mrs. T. M. Salisbury, 270: interest on investments, 162.84, 462.84

Total for October, 1895,	$3,728.56
Total since May 1, 1895,	$24,774.34

Mrs. JULIA M. FISHBURN, *Treas.*,
Nov. 1, 1895. 1334 Cbestnut St., Philadelpbia, Pa.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to October 20, 1895.

BOISE.—Bellevue, 1; Caldwell, 2.37, $3.37
BOULDER.—Berthoud, 4.45; Boulder, 6; Ft. Collins, 7; Ft. Morgan, 10, Jr. C.E., 5; Laramie, 6, 38.45
CEDAR RAPIDS.—Anamosa, 6.15; Atkins, C.E., 7; Bellevue, C.E., 1.25; Blairstown, 9.08; Y.L.S., 2.70, C.E., 13.80, S.S., 2.12, Jr. C.E., 4.77; Cedar Rapids, 1st, 94.50, C.E., 20, Jr. C.E., 5; 2d, 65, King's Daughters, 25, C.E., 15, Jr. C.E., 20; 3d, 3.60, Jr. C.E., 5; 4th, C.E., 6, S.S., 4; Central Park Ch., 8.25, C.E., 5; Coe College, C.A., 87.80; Centre Junction, 6.05; Clarence, 13; Clinton, 52.60; Linn Grove, 35; Lyons, 1; Marion, 25, C.E., 10; Monticello, 11.94; Onslow, 2.25; Shellsburg, C.E., 5; Vinton, C.E., 5 Jr. C.E., 6.25, S.S., 30.73; Wyoming, 6, S.S., 16.14, C.E., 5, 641.98
CENTRAL DAKOTA.—Artesian, 1.75; Huron, 10.75; Madison, 4.43, C.E., 1.31; Wentworth, 3.16, 21.40
CHICAGO.—Chicago, 1st, 11.5c; 2d, 196.22, S.S., 21.40; 3d, 100; 4th, 33.75, C.E., 8; 5th, 8.85, Infant Cl., 1; 6tb, 60, S.S., 35; 41st St. Ch., 25; Brookline, C.E., 5; Campbell Park Ch., 4.62; Central Park Cb., 8.45; Ch. of the Covenant, 7; Hyde Park, 45, Y.P.S., 23.18; Jefferson Park Cb., 24.07, C.E., 24; Scotcb Westm'r Ch., 5; Woodlawn Park, 15; Herscher, 1.70; Highland Park, C.E., 5; Joliet, Central Ch., 53.34, S.S., 6.52; 1st, 26; Lake Forest, 145.49, Steady Streams, 6; Manteno, 24, 930.09
CHIPPEWA.—Asbland, 10.12; Eau Claire, 2.65; Cbippewa Falls, 3; Hudson, 7.43; West Superior, 2, 25.20
COUNCIL BLUFFS.—Audubon, 5; Carson, Jr. C.E., 15; Casey, 3; Guthrie Centre, 7.02; Hardin Tp., 1.25: Menlo, 5; Missouri Valley, 7, Jr. C.E., 2.5; Walnut 11; Woodbine, 3.06, Jr. C.E., 40 cts., 60.23
CRAWFORDSVILLE.—Attica, 16.45; Bethany, 20; Bethel, 2.65; Beulah, 9; Clinton, 3.60, Willing Workers, 1.50, C.E., 3.20; Crawfordsville, 1st, 6; Centre Ch., 30; Darlington, 12.50; Dayton, 21; Delphi, 4.72, S.S., 4.61; Frankfort, C.E., 11.29; Lebanon, 5; Marsball, C.E., 1; Newtown, 10.50; Oxford, 1.60: Rockville. 15.40, S.S., 7.89; Romney, 15.30; Spring Grove, 6; Tborntown, 17.25; Veedersburgh, 2.35; Waveland, 12.50; Mrs C. J. Bowen, 50, 291.31
DENVER.—Denver, 1st Av. Ch., S.S., 4, C.E., 5; North Ch., 15.93; Westm'r Ch., 3.70; Central Ch., 12.55; S. Broadway Ch., 1, 42.18
DETROIT.—Ann Arbor, 16; Birmingham, 5; Detroit, 1st, 36.55; Forest Av. Ch., 72.75; Jefferson Av. Cb., 10; Mem'l Ch., 25.59, Cheerful Lahorers, 10, C.E., 7.50; Trumbull Av. Ch., 14.50; Westm'r Ch., 81; N. Detroit, Norris Ch., C.E., 3; Howell, 10; Milford, 46.50; Northville, 7.50; Pontiac, 15.50, Y.L.S., 7.50, S.D.C.. 8, 376.89
DUBUQUE.—Dubuque, 2d, 24, C.E., 3; Coggon, 2.41; French Creek, 85 cts.; Hazleton, 2; Hopkinton, 19.18; Independence, 35.42; Winthrop, Pine Creek Ch., 13.10; W. Union, 1, 100.96
FARGO.—Hillsboro', 12.50; Tower City, 3, 15.50
FT. DODGE.—Bancroft, Mrs. D. Williams, "In Memoriam, T. Addison Williams," 5.00
FLINT.—Croswell, 15; Fenton, 3.50, C.E., 3; Flint, 25.15, Jr. C.E., 10; Lapeer, 15, C.E., 15; Marlette, 1st, 4.85, C.E., 50 cts.; 2nd, 4.65; Morrice, 3, 96.65
FREEPORT.—Galena, 1st, 10; Polo, 5; Oregon, 5; Rockford, 1st, 70, 90 00
INDIANAPOLIS.—Bloomington, 17.77; Brazil, 8; Columbus, 21.84, C.E., 4.46; Carpentersville, S.S., 2.50; Franklin, 37.50; Hopewell, 85.99, C.E., 7; Indianapolis, 1st, 125; 2d, 52, King's Daughters, 15, Mr. Wm. S. Hubbard, 531.25; 4th, 14.30, Pickett Soc., 6.10: 6th, 10; 7th, 15; Mem'l Ch., 18; Tabernacle Ch., 106.60; E. Washington St. Ch., 1.25; Spencer, 4.50, C E., 3, 1,087.06
KALAMAZOO.—Benton Harbor, 1.15; Cassopolis, 1.95; Decatur, 1.62; Kalamazoo, 1st, 20.50: Niles, 10 54, Pearl Seekers, 10; Plainwell, 5, C.E., 2.50; Richland, 13.92; Sturgis, 2.50; Three Rivers, 3.85, 73.53
LAKE SUPERIOR.—Marquette, 50 00
LANSING.—Brooklyn, 16.85; Concord, 1.64; Homer, 3.67; Lansing; Franklin St. Ch., 12.75, S.S., 5; Marshall, 6.44, 46.35
LOGANSPORT. Concord, 1.27; Crown Point, 10; Hammond, 6.30; Kentland, 18: La Porte, 10; Logansport, Broadway Ch., 10, S.S., 12.50; Lucerne, 1.53; Micbigan City, 3.81; Monticello, 6.50; Plymouth, 11.85; Rochester, 3 25, Pbyl. off., 13.09, 108.10
MADISON.—Janesville, 18, Jr. C.E., 10; Madison, 56; Poynette, 15, 99.00
MATTOON.—Arcola, 3.30; Ashmore, 11.30, Willing Workers, 3.50; Pana, Willing Workers, 12.95; Taylorville, 4.30; Vandalia, 12.50, 47.85
MILWAUKEE.—Cambridge, 10; Eagle, 1st, Bd., 5; Manitowoc, 6; Milwaukee, Calvary Ch., 25; Immanuel Ch., 60; Ottawa, 6, C.E., 1, 113.00
MINNEAPOLIS.—Maple Plain, 7.75; Minneapolis, Andrew Ch., 25; Bethany Ch., 6.60; Bethlehem Ch., 15.33; First Ch., 9.50; Franklin Av. Ch., 3.50; Highland Park Ch., 9.07, S.S., 2; House of Faith Ch., 10; Oliver Ch., 2.55; Stewart Mem'l Ch., 6.15; Westm'r Cb., 40.50, 137 95
MONROE.—Adrian, 18; Coldwater, 7.50: Hillsdale, 19.70; Jonesville, C.E., 8.84; Monroe, 10.75; Reading, 4; Tecumseh, 15, C.E., 15, 98.79
MUNCIE.—Elwood, 1.40; Hartford City, 8; Marion, 15; Muncie, 21; Peru, 3; Winchester, 2.89, C.E., 6, Jr. C.E., 4, 61.29
NEW ALBANY.—Corydon, 4; Hanover, 14.45; Jeffersonville, 18.29; Jay, Pleasant Tp. Ch., 90 cts; Madison, 1st, 12.50, Y.L.B., 12.50; 2d, Y.W.B., 1; N. Alhany, 1st, 30.45, Mrs. Wm. S. Culbertson, 250: 2d, 23.75, Mrs. W. R. Nunemacher, 10, C.E., 4; Paoli, 1.15; Salem, 3.35; Seymour, Evangel Bd., 25; Vernon, 3.65; Vevay, 1.50, 416.49
NIOBRARA. Coleridge, 5.52, Jr. C.E., 52 cts.; Wakefield, 10; Wayne, C.E., 20, 36.04
OMAHA.—Bellevue, 1.15; Craig, 3.34, C.E., 5; Fremont, 15; Marietta Ch., 7.45; Omaha, 1st, 6.84, C.E., 15, Jr. C.E., 3.22; Omaha, Castellar St. Ch., 1.57; Knox Cb., 3.60, Royal Blue Soc., 30, C.E., 6.25; Clifton Hill Ch., 5; Lowe Av. Ch., 9, C.E., 2.50; Westm'r Ch., 25: S. Omaha, 2.16; Schuyler, 2.96; Tekamab, 10.60, Jr. C.E., 8.70; Valley, 1.42; Waterloo, 1, 166.81
PEORIA.—Canton, 31.95, Little Owls, 61.37; Deer Creek, 7.40: Delavan, 5, S.S., 15; Elmira, 4.10, C.E., 6.25, Temple Builders, 10; Eureka, 13.10; Galesburg, 17.15, C.E., 6.84; Green Valley, 6.25; Ipava, 12.50; Knoxville, 25, Whatsoever Bd., 15; Lewistown, 18.70; Peoria, 1st, 20, E. R. Edwards Bd., 18.21; 2d, 21.23; Arcadia S.S., 1; Calvary Ch., 4; Grace Cb., 7; Vermont, 2; Washington, 7.05; Yates City, 9.75, 345.85
ST. PAUL.—Hastings, 12.50; St. Paul, Dayton Av. Ch., 58.23, C.E., 18, S.S., 9.04; East Ch, 5.50; House of Hope Cb., 22.50, Adult B. Cl., 35; Merriam Park Ch., Wayside Gleaners, 6; Westm'r Cb., 7.85; White Bear, All's Well Cottage S.S., 2, 176.62
SIOUX CITY.—Sac City, 5; Scballer, 5.20, 10.20
SCHUYLER.—Appanoose Ch., 1.50, Bd., 7; Carthage, 10; Chili, 1; Clayton, 5; Elvaston, 2.25; Fountain Green, 75 cts.; Hersman, 11.17; Kirkwood, 2.50; Macomb, 3; Monmoutb, 29.60, Y.L.S., 3.25; Mt. Sterling, 19.75; Quincy, 2; Rushville, 5, Jr. C.E., 1; Warsaw, 1.25; Wythe, 7.66, 113.68
SPRINGFIELD.— Decatur, 50, Brier Bd., 5; Farmingdale, 12.50; Greenview, Little Lights, 50 cts.; Jacksonville, United Portuguese Cb., 11; Westm'r Ch., 50; Lincoln, 4.65; Mason City, 13; N. Sangamon, 15; Petersburgh, 6.82, C.E., 16.27; Pisgab, 15; Springfield, 1st, 25, S.S., 11.29, Y.L.S., 5; 2d, 17.65, C.E., 25; 3d, Little Light Bearers, 2; Mrs. Brainerd, 175, 460.68
VINCENNES.—Evansville, Walnut St. Ch., 30; Petersburg, 5; Princeton, 7; Terre Haute, Central Ch., 5; Washington Av. Ch., 9.35; Vincennes, 3.30; Indiana Ch., Solid Workers, 9.60; Upper Indiana Ch., 10; Washington, 10, Willing Workers, 7.75, C.E., 4; Worthington, 3, 104.00
WATERLOO.—Ackley, 22, S.S., 1.63; Conrad Grove, 5.15; Clarksville, 5; Dysart, S.S., 5; Green, 2.50, Jr. C.E., 2.50; Grundy Centre, 12 20, C.E., 10, Jr. C.E., 1; Janesville, 4; La Porte City, 15; Marshalltown, 31; Morrison, 7; Garwin, Salem Ch., 22.16, Whatsoever Bd., 11.05, C.E., 1.50; Toledo, Y.P.C., 1.25; Traer, Tranquility Ch., 13; Waterloo, C.E., 12.50; Washburn, Cedar Valley Ch., 25, 210.44
WHITEWATER.—Harmony, 2.50; Kingston, C.E., 2.50; Knigbtstown, 5, 10.00
MISCELLANEOUS.—Minneapolis, Minn., 1st, Merry Gleaners, 15.00

Total for month, $6,727.94
Total since April 20, $19,825.93.

MRS. C. B. FARWELL, *Treas.*,
Cbicago, Oct. 20, 1895. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for October, 1895.

Jubilee offerings are in addition to other reported gifts and will be indicated by an (*) asterisk.

BINGHAMTON.—Binghamton, North, 17.50; West, 2.15; Maratbon, 5; Waverly, 1st, 1.25, $25.90
BROOKLYN.—Brooklyn, Betbany, 10.13; Central, 40 (10*); City Park Chapel, 10.50; Classon Ave., 30; 1st, 43; Franklin Ave., 6.42; Grace, 13.01; Greene Av., 5.69; Prospect Heigbts, 21.80; Ross St., 11.67; 2d. 4.92; South 3d St., 43.25; Throop Ave., 22.63, Helping Hand Cir., 1; Stapleton, S.I., 1st, 17.50, 291.52
BUFFALO.—Buffalo, Calvary, 46.10; Central, 13.76; Ch. of the Covenant, 10, S.S., 10; Lafayette St., 9.52, Heacock Bd., 1.50; Westm'r, 6.25; Fredonia, 32; Silver Creek, 10.48, 139.61
CAYUGA.—Auburn, 1st, 43.50, one member, 50; 2d, 42.50; Calvary, 5.75, Y.P.S., 7.50; Aurora, 29.70; Five Corners, 3.10; Ithaca, 81.66, a friend, 300; Union Springs,* 9; Venice Centre, 1, 573.71
CHEMUNG.—Dundee, 9; Elmira, 1st, 32.85, 41.85

EBENEZER, KY.—Frankfort, 25; Lexington, 2d, 6.26; Maysville, 30, 61.26
GENESEE.—Attica, 13.52; Batavia, 105, freight, 1, Acorn Bd., 16.53, S.S. Miss. Bd., 25.91, S.S., 12.50; Byron, 4.50; Corfu, 7.50; Le Roy, 20.80, 207.24
HUDSON.—Florida, Y.L.S., 50; Goshen, 50, (16.75*); Haverstraw, Central, 60; Middletown, 2d, Soldiers of the King, 10; Milford, Pa., 3.58; Monroe, 25; Mt. Hope, 10; Nyack, Jr.C.E., 20; Otisville, 4; Ramapo, 11.40; West Town, 13.25, 273.98
LONG ISLAND.—Amagansett, Bd., 6.17; Bridgehampton, 7.75, (1*); Greenport, 15; Manor, 2; Mattituck, 3.40; Middle Island, 26.89; Moriches, 10, (5*); Sag Harbor, 16.25; Southampton, 61.96; Southold, 43.34; Westbampton, 32.77; Yaphauk, 5.38, 236.91
LOUISVILLE, KY.—Cloverport, 1.50; Louisville, Central, 25; Warren Mem'l, 100; Owensboro', 34, 160.50
LYONS.—Lyons, 26.76; Palmyra, 19.25, Y.P. Guild, 10; Wolcott, 4.25, 60.26
MORRIS AND ORANGE, N.J.—Morristown, South St., 150.00
NASSAU.—Freeport, 39.16; Glen Cove, Boys' Bd., 2; Hempstead, 21; Huntington, 1st, 100.50, Y.L.S., 15; 2d. 11.50; Islip, 17.50, (5*); Jamaica, 100; Newtown, Bd., 20; Ravenswood, C.E., 20; Springfield, 23.40, 375.06
NEW YORK.—New York, Brick, 26; Central, 61.50, Jr.C.E., 20; Christ Ch., 15; Fifth Ave., 188.50; First, 11; Harlem, Helping Hands, 20; Madison Sq., Jr. Sewing Guild, 3*; Washington Heights, 30, 375.00
NIAGARA.—Albion, 25; Barre, 2.50; Barre Centre, 4; Holley, 13; Lewiston, 6; Lockport, 1st, 52.35; Lyndonville, 5; Medina, 1; Niagara Falls, 12.50, Pierce Ave., 5.25; North Tonawanda, 13.62, Cheerful Workers, 3; Youngstown, 2; Little Light Bearers in the Presb'y, 6.50 151.72
NORTH RIVER.—Cornwall-on-Hudson, coll., 2; Newburgh, 1st, 55.42; Rondout, 44.64; Salisbury Mills, Betblehem, 13.26, Hope Chapel Bd., 11.81, 127.13
OTSEGO.—Cberry Valley, 10, a cbild's earnings, 50 cts.; Cooperstown, 12.50; Delbi, 1st, 15.53, 2d, 15; Oneonta, 28.75; Unadilla, 8, 90.28
ROCHESTER.—Geneseo Village, 25; Groveland, 12; Honeoye Falls, 6; Lima, 5.35; Mendon, 3.75; Pittsford, 9.10, Little Light Bearers, 2.50; Rocbester, Central, 50; 1st, 80, 3d, 46.45; Sparta, 2d, 16, 256.15
ST. LAWRENCE.—Adams, 5; Canton, 7.85; Cape Vincent, 10; Carthage, 10.54; Dexter, 1.60; Ogdensburg, Oswegatchie 1st, 13.60; Sacketts Harbor, 8.90; Waddington, 1st, 7.15; Scotcb, 14.65; Watertown, 1st, 99, a friend, 25, Hope Cbapel, 9.50; Stone St., 10.50. 223.29
STEUBEN.—Almond, 1.80; Bath, 25; Canisteo, 10.50; Hammondsport, 4; Hornellsville, 62.50; Howard, Aux. and C.E., 11, 114.80
UTICA.—Knoxboro', 22; Lowville, Y.P.S., 55; Lyons Falls, 10; New York Mills, Y.L.S., 54; Rome, 12, C.E.; 50; Sauquoit, 16; Utica, Bethany, one member, 125; 1st, 125, Y.L.S., 60; Westm'r, 50; Westernville, 10; Whitesboro', 15, 604.00
WESTCHESTER.—Bridgeport, 15; Dobbs Ferry, Y.L.S, 5; Katonah, 10; Mahopac Falls, 5.50; Mt. Vernon, Bd., 7; New Rochelle, 2d, Bd., 2.50. 45.00
MISCELLANEOUS.—Advertisements in annual report, 27.62; Cash, 42.46; Hueneme, Cal., a Presbyterian, 5; sale of ring, 1.65; through Miss Holmes, 20, 96.71

Total,	$4,681.88
Total since April 1st, 1895,	$18,681.08

MRS. C. P. HARTT, *Treas.*,
156 Fifth Ave., New York City.
MRS. HALSEY L. WOOD, *Asst. Treas.*,
349 Lenox Ave., New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month Ending October 28, 1895.

CHOCTAW.—McAlester, 1; South McAlester, 1.74, $2.74
CIMARRON.—Purcell, 1st, 5.00
EMPORIA.—Arkansas City, 4; Burlingame, 5; Burlington, 3.32; Derby, 1.72, Morning Stars, 1.35; El Dorado, 6.66; Mulvane, 1.95; Peabody, 7; Waverly, 9.98; Wellington, 10; Wichita, 1st, 15.8c, Y.W.M.L., 4.06, C.E., 8.25; West Side, 1.40; Winfield, 9, 89.49
KANSAS CITY.—Creighton, O.B.M.S., 3.75; Holden, 1.25; Independence, 20; Kansas City, 1st, 25; 2d, 4.40; 3d, 15.50; 4th, 1.50; 5th, 2.75; Raymore, 9.64, Busy Harvesters, 3.80; Sedalia, Central, 23.65, Golden Threads, 10; Sharon, 5.85, 163.09
HIGHLAND.—Frankfort, 2; Highland, 5.30; Holton, 22.95; Horton, 7.18; Nortonville, 4.44; Palmer, 5; Parallel, C.E., 2.94, 49.81
LARNED.—Anthony, C.E., 5; Arlington, 3; Dodge City, 62 cts.; Hutchinson, Pearl Gatherers, 5; Kingman, 4.38; Lyons, 5, Jr.CE., 1; McPherson, 3.50. 27.50
NEOSHO.—Chanute, Jr.CE., 4.77; Cherryvale, 10, C.E, 10; Colony. 2.85; Garnett, 5; Moran, 3.30; Neosho Falls, 2; Oswego, 5; Ottawa, 14.25; Parsons, 9. Y.L.S., 4, Bd., 2, C.E., 4; Pittsburgh, 12.35; Princeton, 8, Cheerful Workers, 11.50; Richmond, 14.65, 122.67
OKLAHOMA.—Edmond, 15; Stillwater, 5.15, 20.15
OSBORNE.—Calvert, Mrs. Bieber, 80 cts., Colby, 7; Hays City, 2.10; Hill City, 46 cts.; Hoxie, 4.50; Norton, 6; Oakley, 3; Russell, 4.15; Smith Center, 6.75; Wakeeney, 4 20, 38.96
OZARK.—Ash Grove, 9; Carthage, 1st, 19, Y.W.M.S., 3.50, Deo Data, 2.80; Westm'r, 12, Jr.C.E., 5; Fair Play, Jr.M.S., 5.65; Irwin, 4; Joplin, 8, C.E., 5, Jr.C.E., 20; Monett, 15; Neosho, C.E., 3; Ozark Prairie, C.E., 5. Golden Threads, 3; Springfield, Calvary, 20, C.E., 10; West Plains, 16.45, C.E., 6.71, 173.11
PALMYRA.—Benbow, 10; Hannibal, 25; Linneus, 1.20; Louisiana, 3.10, Jr.C.E., 75 cts.; Macon, 2.80; Moberly, 4.74, 47.59
PLATTE.—Cameron, C.E., 1.50; Carrollton, 5; Craig, 10; King City, 2.15; Parkville, 12.43; Stanberry, 10; St. Josepb, Hope, 3; Westm'r, 3.40; Tina, 3.70; Weston, 11; Mrs. M. 5, 67.18
ST. LOUIS.—Bristol and Whitewater, 2.50; Kirkwood, a friend, 16; St. Louis, Carondelet, 14.74; Glasgow Ave., 15; Lafayette Park, Morning S.S., 15, Afternoon S.S., 24 36, Soulard Market, 18.12; Mem'l Tabernacle, 5; Wash'n and Compton Aves., 250; West Ch., 10.50; Webster Groves, 25; Windsor Harbor, 5, 401.22
TOPEKA.—Auburn, 5; Baldwin, 9.25; Junction City, 3, C.E., 15; Kansas City, Grandview, 11; Western Higblands, 19.27; Leavenworth, 20; Stanley, 8.10; Topeka, 1st, 10, S.S., 18.15; Westm'r, Gleaners, 1, C.E., 16.50; Vinland, 6.80. 143.07
MISCELLANEOUS.—Refunded, 10.82

Total for montb,	$1,362.40
Total to date,	$4,822.66
Emergency Fund to date,	$1,912.46

(MISS) JENNIE MCGINTIE, *Treas.*,
St. Louis, Mo., Oct. 28, 1895. 4201 A. Page Ave.

Receipts of the Woman's Occidental Board of Foreign Missions to October 25, 1895.

BENICIA.—Two Rocks, Y.P.S.C.E., 8; Vallejo, King's Messengers, 3, $11.00
SACRAMENTO.—Colusa, 6.10, S.C.E., 2.50; Red Bluff, S.C.E., 5, 13.60
SAN FRANCISCO.—San Francisco, Calvary Ch., 39; Franklin St., 5, 44.00
MISCELLANEOUS.—Board rec'd at "Home," 75; H. C. Coleman, Norristown, Pa., 75, 150.00

Total for the month,	$218.60
Total rec'd since March 25, 1895,	$3,204.56

MRS. E. G. DENNISTON, *Treas.*,
Oct. 25, 1895. 920 Sacramento St., San Francisco, Cal.

Receipts of the Woman's North Pacific Board of Missions to October 1, 1895.

EASTERN OREGON.—Le Grande, 6; Union, 10.15, C.E., 5.75, $21.90
PORTLAND.—Portland, Calvary Ch., 50.40, King's Circle, 3, C.E., 44; 1st, 886.61, S.S., 13.90; Forbes Ch., C.E., 2.51; 4th, 1.10, C.E., 15.50; Mizpah Ch., 2.34, Bd., 2; Oregon City, 6; Westm'r, 13.60, King's Daughters, 2; St. John's, 5; Chinese Home, 21.48, 1,069.44
SOUTHERN OREGON.—Medford, 6.00
WILLAMETTE.—Eugene, 12, C.E., 3,05; Brownsville, 4.70; Corvallis, 11.92; Crawfordsville, 2.75; Lebanon, 2.86; McCoy, 5; Salem, 15.17, Jr. C.E., 2, 59.45
OLYMPIA.—Centralia, 1.10; Chebalis, Bd., 6; Kelso, 1.25; Puyallup, 2; Tacoma, Immanuel Ch., 2.10, C.E., 5.30; Sprague Ch., 1; Pbyl, coll., 6.88, 25.63
PUGET SOUND.—Auburn, 1; Anacortes, 3.90; Kent, 2.50; Seattle, 1st, 37, Boys' Brigade, 3; 47.40
SPOKANE.—Centenary Ch., 9; 1st Cb., 35, 44.00
WALLA W LLA.—Moscow, C.E., 10.00

Total to October 1st,	$1,283.82

MRS. E. P. MOSSMAN, *Treas.*
349 29th St., Portland, Oregon.

INFORMATION CONSERVATION, INC ICI